NYPL RESEARCH LIBRARIES
3 3433 08240475 1

Green
Storr
AN

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

http://www.archive.org/details/memoirofrevsamue00stor

MEMOIR

OF THE

REV. SAMUEL GREEN,

LATE PASTOR OF UNION CHURCH, BOSTON.

BY

REV. RICHARD S. STORRS.

BOSTON:

PUBLISHED BY PERKINS & MARVIN.

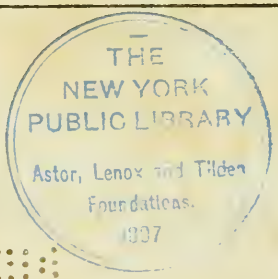
PHILADELPHIA: HENRY PERKINS.

1836.

Entered according to Act of Congress, in the year 1836,

By Perkins & Marvin,

in the Clerk's Office of the District Court of Massachusetts.



11124

INTRODUCTION.

The papers of the Rev. Mr. Green were put into the hands of the compiler, with a request from a committee of the Union Church in Essex Street, that a volume might be prepared, illustrative of his character, and commemorative of his labors in the service of Christ; a volume that might be referred to by numerous surviving friends, as a fountain of refreshing reminiscences, and by all into whose hands it might fall, as a source of instruction and edification.

How far the laudable object proposed by the committee will be realized, can only be known hereafter. Unless the compiler is deceived in his estimate of the value of these papers, by the partiality of friendship, or by the delightful influence they have spread over his own mind during the process of transcribing and arranging them, they will prove highly acceptable to the public at large, and an invaluable treasure to those

who have had the privilege of knowing their author intimately, in the several relations of life.

He is aware of objections to the multiplication of volumes like the present. But he will be forgiven, if he feels not the force of them. Let those who have not the disposition or the leisure, forbear to read. But let others who know how to profit by them, enjoy the opportunity. Many in the Christian church will sooner attain the stature of the perfect man in Christ Jesus, by the contemplation of Christian character as portrayed in such volumes, than by the most profound and elaborate disquisitions on theology with which the church has ever been favored. This fact alone is a sufficient answer to all objections.

The subject of this Memoir labored under peculiar disadvantages for attaining his great object in life, almost from the commencement of his literary course. Disease early marked him as its victim, and steadily followed him from the academy onward, through more than twenty years, and through all changes of situation, till it triumphed in his dissolution. Still, resolution never failed him. To show forth the glory of God in the salvation of men, was an object of so much grandeur in his eye, that no intervening clouds were dense enough to obscure it, and no obstacles great enough to appear insurmountable, simply because his heart was ever "strong in the Lord." He was never

formed for distinguished greatness, as the children of this world understand the term; but both by nature and by grace, he was prepared for pre-eminence among the holy and the useful of all generations. His character, therefore, is well adapted to the instruction of the great body of Christ's servants, whether engaged already in the labors of the ministry or preparing for them—better adapted even, than if it had been adorned more richly with the "shining raiment" of some sons of God who have long since sunk to rest. At the same time, it is well fitted to impress all minds with a conviction of the beauty of holiness, and to stimulate the believer in every condition of life, to press toward the mark for the prize of the high calling of God in Christ Jesus.

Mr. Green did not habitually preserve a record of his labors or his trials, of his conflicts or his victories over sin. The occasional memorandums of this kind, found among his papers, have been freely though not copiously used in the compilation.

To a few of his early friends we are indebted for graphic sketches of his manner of life, during their acquaintance with him. And to those associated with him in childhood, or called in providence to watch over him during his last days, are we indebted for facts relative to his earliest years, and the closing scene of life.

The occasional addresses inserted have not before been published, unless with one exception, and are fitted to answer the double purpose of developing the character of their author, and enforcing the claims of God on this revolted world.

Many extracts have been inserted from the journals he preserved while in Europe in quest of health. To some readers a great proportion of the facts stated are already familiar; but they are interspersed with those spiritual reflections, and are narrated in a style of so much simplicity, that they will be reviewed with fresh interest. Many others, who may be expected to read the volume, are less familiar with the physical character, the moral and intellectual culture, and religious aspects of foreign countries, and will be gratified to meet here the views of an enlightened Christian traveller, on points of deep interest to all who look for the conversion of the world.

It was not without much reflection, that the compiler determined to observe the *order of time*, in the whole arrangement. That order has not been departed from, except in one or two instances. Whether the arrangement be the best that could have been fallen upon, is not a question with him, though better judges may dissent from his judgment.

It may be allowed him to say, in this connection, that if he is not deceived, the single design of this pub-

lication is the same, and none other, than that which riveted the eye, filled the heart, and engrossed the whole soul of its lamented subject—not wealth, nor fame—but usefulness to man and glory to God. And if it shall contribute to perpetuate the remembrance of distinguished moral worth—to inspire a holy emulation for eminence in the Christian life—to awaken a single believer to the duty of more entire self-consecration to the service of God—and especially to stir up the pure minds of any of Christ's ministers to increased activity and faithfulness in closet devotions, and in pastoral labors—its design will be accomplished, the world will be benefited, and the grace of God will be magnified.

CONTENTS.

CHAPTER I.

His Parentage—Early Instruction—Filial Obedience—Dedication to God—Religious Education—The Domestic Sabbath School—The Common School—Apprenticeship—Desires for a Public Education, ... 13

CHAPTER II.

At the Academy—His Decision—His Diligence—His Devotion—His Conversion—Enters College—School-Keeping—Earnestness in defence of truth—Love of Religious Meetings—Sickness—Death of his Mother—Return to College—Severe Sickness—Continued Debility, ... 26

CHAPTER III.

Goes to Andover—Employment of his time there—Unites with the Church—His Religious Experience—Mode of Spending Vacations—Appointment at Bowdoin College—Tact at Government and Instruction—Promptness in Reproof—Christian Fidelity—Licensed to Preach—Labors at Topsham—Letter to his Sister—To Mr. J. H. 42

CHAPTER IV.

Of a Minister's Location—His Call to Reading—His Ministry—Habits of Study—Pastoral Intercourse—Letters to an Anxious Brother—Marriage—Reorganization of Essex Street Church—Their Call to Mr. Green—Removal of Ministers—Letter of Dr. Payson—Request for Dismission from Reading—Answer to the Call from Union Church, ... 65

CHAPTER V.

His Pastoral Character—Public Services—Regard to Children—Letters to his Daughter—To G.—To the Children of the Maternal Association—Address to the Children and Friends of Union Church Sabbath Schools, . 97

CHAPTER VI.

His Conduct in the Affairs of the Church—Church Visitations—Letters of Admonition to Offenders—Reasons for not Dismissing a Member of his Church to the World, nor to an Unitarian Church—Letter on the Delusions of Mormonism—Attention to Resident Strangers in the City, . . 115

CHAPTER VII.

His Sympathy with the Afflicted—Letter on the Death of his Child—Letter to Mr. P.—To Mrs. P.—To Mr. A. K.—To Mr. C. S.—To Miss C. L. . 142

CHAPTER VIII.

His Desires for Usefulness—The Uniformity of his Piety—His Activity in Revivals—His Humility—His Sympathy with Afflicted Churches—Views of Home Missions—Addresses to the Churches of Walpole and Cohasset—Address at Laying the Corner Stone of the Hanover Church, Boston—of the Shepard Church, Cambridge—Charge to Rev. O. Eastman—Letters to Miss R. P. 155

CHAPTER IX.

His Regard for the Reputation of his Brethren—Amiableness of Disposition—Success of his Labors—Prayerfulness—Domestic Character—Conversation—Social Worship—Discipline—Intellectual Powers—At Bolton—Letter to Mrs. G.—Journal—Failure of his Health—At Northampton—Letters to Mrs. G.—Parting Address to his People, ... 192

CHAPTER X.

Leaving New York—Voyage—Coast of Ireland—Review of God's Dealings—First Impressions of England—Liverpool—Manchester—Birmingham—Bath—Isle of Wight—London—Letter to Mrs. G.—To Mr. J. T. . . . 218

CHAPTER XI.

At Paris—Letters to Mrs. G. and J. T.—Pere-La-Chaise—Louvre—Letter to W. R.—Battle of Waterloo—Brussels—St. Germain—A Funeral—Letter to Union Church, ... 230

CHAPTER XII.

Leaves Paris—Sabbath at Rouvray—Lyons—Mr. Monod—Vienne—Avignon—Nismes—Genoa—Curiosities—Pisa—Campo Santo—St. Renieri—Letter to Mrs. G.—To J. G.—Sienne—Bolsena—Viterbo—Campagna Di Roma, ... 248

CHAPTER XIII.

Ponte Molle—Rev. Mr. V.—Pantheon—Vatican—Coliseum—Support of the Priesthood—Curiosities—Letter to Mrs. G.—Roma Vecchia—Churches—Tartarus—Adrian—Pompey's Statue—Catacombs—Vatican Library, . 267

CHAPTER XIV.

Leaves Rome—Pontine Marshes—Cicero's Monument—Capua—Naples—Sabbath Reflections — Grotto Del Cane — Pompeii — Vesuvius — New Year's Reflections—Museum—Letter to Mrs. G.—Toleration—Parting with Fellow-Travellers—A Voyage—A Sabbath in Sicily—Messina—A Young Catholic Priest—Romanism on Moral Character—Etna—Catania—Benedictine Monastery—Biscari Museum—Syracuse—American Squadron—Curiosities—Græca Scala—Papyrus, ... 281

CHAPTER XV.

Popish Sailors—Arrival at Malta—Civita Vecchia—Letters to Mrs. G.—To Mr. J. T.—Poverty of the People—Popish Intolerance—Processions—Goza—Memoir of Toplady—An Evening at an Inn—St. Paul's Bay—The Persians—Mrs. Keeling's School—Missionary Trials—Restrictions on Benevolent Operations—Maltese Converts—Letter to Mrs. G.—Restoration of the Jews—Christ's Personal Reign—Miraculous Powers, . . . 310

CHAPTER XVI.

Departure from Malta—Brig Juno—J. L., Esq.—Kind Providence—Smith's Journal—Gibraltar—Embarks in Ship Empress—Arrives at New York—Reflections on the Voyage—Addresses to his People—Journey to New Milford—Indiscretion of Mr. W.—Personal Reflections—Takes his Family to New York—Letters to Mrs. B.—To J. G.—Miscellaneous Counsels—Letter to a Brother—Letters to Mr. J. T. 333

CHAPTER XVII.

Resolutions—Letters to Mr. C. S.—Mr. J. G.—Mr. J. M.—Leaves New York—Elizabethtown — Easton — Maunchunk—Reading—Morristown—New York Anniversaries—An Agency Proposed—Return to Salem—Request for Dismission—Proceedings of the Church—Letter of the Committee, . 365

CHAPTER XVIII.

Letter to Mrs. B.—Lancaster—Kindness of Friends—Braintree—Thanksgiving Day—Death of a Young Man—Dismission by a Council—Visit to New York—Reflections on a Melancholy Event—Commencement of his Last Illness—Progress—Termination—Resolutions of Union Church—Funeral Service—Concluding Reflections, ... 388

MEMOIR.

CHAPTER I.

HIS PARENTAGE — EARLY INSTRUCTION — FILIAL OBEDIENCE — DEDICATION TO GOD — RELIGIOUS EDUCATION — THE DOMESTIC SABBATH SCHOOL — THE COMMON SCHOOL — APPRENTICESHIP — DESIRES FOR A PUBLIC EDUCATION.

The Rev. Samuel Green was the fourth son of Thomas and Anna Green, and was born at Stoneham, a small town nine or ten miles north of Boston, Mass., on the third of March, 1792. His father was a farmer and mechanic, possessed of small property, but much respected for his industry and integrity, and for being the uniform and decided supporter of good institutions and good order; and though not a professor of religion, he has ever been a punctual attendant on public worship, and highly exemplary in all the ordinary moral duties. He ever manifested a deep interest in the education and future welfare of his children, and was solicitous to guard them against irreligious influences—a point too little considered by most parents when apprenticing their children, or otherwise making arrangements for their future settlement in life.

Though a matter of surprise, it is yet a melancholy fact, that children are often thrown by parental thoughtlessness or indifference into families where a miracle alone can preserve them from forming pernicious habits, and imbibing a spirit of hostility to religion. When a master is to be found for the instruction of a child in some mechanic art, the common questions are—what is his skill—what is his reputation—is he a thorough workman—and, are his terms reasonable? Important as such questions doubtless are, certainly there are others of paramount importance; for the complexion that shall be given to the social, moral, intellectual, and religious character of the youth, will infallibly be formed by the familiar associations of those years which are spent in laying the foundations of future acquisition and enjoyment. Many a youth, after leaving the paternal roof, well instructed and favorably impressed on moral and religious subjects, has been poisoned by the infidelity of his master, or corrupted by the vain conversation of his master's family, or seduced from the paths of virtue by the solicitations of wayward youth whose society he could not shun, or, led to the verge of ruin by the unscriptural speculations of the preacher, on whose ministrations circumstances compelled him to attend. Thus have the hopes of godly parents often been blighted by their own presumption. Happy the parent who looks well to the influences that shall surround his son in the progress of his education, whether for public or private life, and resolves at all hazards to guard his moral habits and religious principles against the temptations arising from companionship with the ungodly and profane.

The mother of Samuel, though a plain woman, with no more education than usually fell to the lot of a common farmer's daughter, sixty or seventy years ago, yet possessed excellent judgment, and rather uncommon en-

ergy of character, joined with an amiable temper. As the father, in the prosecution of his trade as a carpenter, was often from home during the week, and sometimes in distant parts of the country for many months together, the care of managing the affairs of the family, and of forming the character and habits of the children, was devolved to a great extent on the mother. Though always of a sedate and perhaps rather pensive cast of mind, she did not become decidedly religious till shortly before the death of a child, a few months before the birth of Samuel. For the endurance of this severest of all trials of maternal tenderness, the Lord seems most graciously to have prepared her. This was under the preaching of the Rev. John Cleaveland, then minister of the place; with the church under whose pastoral care she soon united, and by whom her four children were then baptized. Previous to the birth of Samuel, her clear views of divine truth, her spirituality of mind, and her joy in God, are spoken of by those who then knew her, as having been striking and uncommon. A godly woman, one of her nearest neighbors, with whom she had much sweet Christian intercourse at that period, mentions that she said she did not think she could sustain more clear views of spiritual things, or higher religious enjoyment than she then had. Previous to the birth of this child, she consecrated it to the Lord as did Hannah of old, and at his baptism the name of Samuel was given him, probably, however, without any direct reference to the circumstances of the history of that handmaid of the Lord. The prayer of the Rev. Mr. Cleaveland at his christening, was spoken of at the time and since, as being peculiarly impressive, and marked with uncommon fervor, especially while praying that the child might be lent to the Lord as long as he should live, and might minister before him. He was doubtless a child of his mother's special prayers and hopes.

He himself, in the maturity of his life, used often to express his deep sense of obligation to the instructions of a pious mother, for the usefulness with which God honored him, and the spiritual consolations he enjoyed. And in this, he only recognized the same gracious Providence which has supplied to the church thousands of her most able and successful ministers, through the same humble but sweet and holy instrumentality.

The subject of this memoir, with the other children of the family, nine in all—one of them, however, having died at the age of two years—were favored with advantages for elementary instruction—not very good indeed, especially twenty-five or thirty years ago—still the best that the father's means permitted—the best which were afforded by a common district school, taught from three to six months of the year.

At home, the first lesson taught the children, and always kept in remembrance, was *obedience*. Their conduct at school and among their playmates, who were selected with as much care as circumstances permitted, was carefully watched and inquired after; and great pains were taken, and successfully, to guard them from immorality and vice. Many restraints were of course imposed, which seemed in the buoyancy of childhood and early youth, to be unreasonable and burdensome, occasioning many sighs for the liberties and indulgencies of what were then esteemed more favored children; but which have since been seen to be wholesome and most salutary in their influence on the heart and character. Parents who love their children most tenderly, and take most pleasure in gratifying them, may well afford to bear the pain of often crossing and grieving them by judicious restraints, in anticipation of the thanks which they will receive from these same children at a future day, when

the motives and wisdom of this parental discipline and restraint shall be better understood and appreciated.

The duty of unreserved obedience to parental authority in childhood is more frequently admitted than enforced. Children claim the right of self-government, and parents unwisely yield to the claim. Those extravagant notions of liberty, which have destroyed the foundations of some civil governments, and shaken others, have operated not less disastrously on those small domestic communities, whose love and order, when properly sustained, render them the liveliest earthly representations of the family of heaven. More is depending than even Christian parents are commonly aware of, on maintaining the principle firmly, that from parental authority there lies no appeal—that God has both kindly and wisely laid the responsibility of moulding the character of the child on those, whose strong affections will restrain them from arbitrary use of their authority, and at the same time impel them to seek the welfare of their children as their own. To withhold necessary restraints, and consent to improper indulgencies; to suspend our own judgment in subserviency to the gratification of childish humors; to yield compliance to the blind reasonings, or the fast falling tears, or the positive refusals of obedience, by which the will of the parent is resisted, is at once cruelty to the child and destruction to parental hope. Parents should carefully reflect also how certain and great will be the influence of family discipline on the good citizenship and piety of their children. How can those children be expected to obey the laws of the land, who have never been taught to obey their parents? and how hard will it be for those youth, in whom the temper and habit of insubordination were established in infancy and childhood, to yield cordial submission to the authority of God!

His early religious education was the same as that of

his brothers and sisters. All were assembled every week, on the evening of the Sabbath, and were taught the Ten Commandments, and the Assembly's Shorter Catechism, his mother always taking the lead, and being so familiar with the questions and answers as never to use a book. This exercise was closed with the repetition of the Lord's Prayer by each one—all being taught to repeat it also every night before retiring for sleep. Select portions of Scripture and hymns were occasionally committed to memory, and repeated in connection with the Catechism. These exercises the children were taught to regard as of very solemn import, and were attended upon with great order and seriousness; and without doubt, in connection with the conversation introduced at the time, made a salutary impression on the minds of all the children, in addition to the knowledge of Christian doctrines imparted.

We have reason to thank God for the introduction of Sabbath schools in these later days, and for the wide diffusion they give to those instructions which used to be confined to pious and intelligent families. But if they are allowed to supplant those domestic Sabbath schools known to our fathers, and so highly and justly valued by them, and so prolific in saving influences on their children, the fact will prove a serious and alarming drawback on the amount of their usefulness, especially if to this be added another evil, which is known to exist to some extent—the disuse of the Assembly's Catechism, and the suspension of those monthly or quarterly catechisings, in which pastors were wont familiarly to expound the system of evangelical doctrine to the lambs of their flock.

When Samuel entered school in his childhood, his fondness for books and his industry were soon developed, and he never permitted himself to fall behind his associates in any branch of his juvenile studies. In a common district school, where so large a part of the little that is

learned, is learned merely by rote, and where a knowledge of the principles lying at the foundation of the several branches, is regarded by most as being impracticable, and seldom attempted, the hard questions which he often put to his teachers, and his determined effort to understand thoroughly every step as he proceeded, attracted the attention both of his teachers and associates; and his intelligence and studious habits, as well as his orderly and manly deportment, not unfrequently secured for him a familiar intercourse with the former, which sometimes drew forth ill-natured remarks from the latter. He was peculiarly fond of arithmetic and other mathematical studies, to which and to reading, especially books relating to science and history, (perusing all the books of this character within his reach, which indeed were few,) he devoted most of his evenings. He was by no means averse to common boyish sports, or to company, and always won the affection of his playmates by the spirit with which he joined with them, and his kind behavior. He was peculiarly fond of hunting, and after the age of ten or eleven years, he seldom passed a day when the season of the year was suitable, without amusing himself to some extent in this manner: but by rising at an early hour, he was accustomed to finish his business with his gun and traps before the common hour of labor arrived.

It may not be improper to mention, that when quite a little boy, his mind received the favorable impulse leading to the developments already stated, from the circumstance of a clergyman's laying his hand on his head, and expressing a hope that he would grow up to be a good and useful man. How often has an incident, apparently as slight as this, laid the foundation in the youthful mind for a superstructure whose strength and beauty have excited the admiration of men and angels? Let no oppor-

tunity of urging the young onward in the career of improvement be suffered to pass by without advantage.

As one of the father's maxims was, that each of his sons should learn some good trade, by which to procure an honest and comfortable livelihood, though he was disposed to allow each to have a voice in deciding what that trade should be, when Samuel arrived at the age of thirteen or fourteen, his attention was turned to this subject. By this time he had acquired a strong taste for learning, a taste improved and ripened by the unusual faithfulness of one of his teachers in the district school. And though he did not venture to express his desire to go to an academy and college, which he knew was entirely beyond his father's means to gratify, and for which there were then few of those facilities which now open and smooth the course of the indigent aspirant after knowledge, while his father and friends were entirely ignorant of those which did exist—yet, that the thought and desire were entertained by him, was more than suspected by his friends at home, and by his youthful associates. He did not aim at this because he saw the same course adopted by other youths around him, for it is not known that any one from his native town had ever been educated at college; nor because he was surrounded by men who had enjoyed such a privilege, and who urged him onward, for he was not probably acquainted with one such individual, not even his minister, nor the schoolmasters on whose instructions he attended, having received such an education. It was in him an innate love of knowledge, connected with a desire to exert a public influence. It indicated traits of character which were strongly developed at that time in relation to other and less important things, and which were visible in all the subsequent periods of his life—a capacity for devising and maturing plans for himself, and an enterprise which led him steadily and resolutely to

prosecute them till he had accomplished his end. Few boys of his age, without acquaintance or examples to inspire the notion, or to guide or aid him in his course, with no means at command, and no knowledge where they could be obtained, and with parental influence directed to repress his incipient desires, and lead to a different course, would have thought of such a project, or entertained and cherished it in the face of difficulties apparently so insurmountable. Still, he did not waver in his purpose, nor let go his hope.

He would express no preference for any trade, but said he was willing to follow the advice of his father. A mason and bricklayer being about this time at work at his father's, it was proposed that Samuel should become an apprentice to him. To this, after ascertaining that there would not be much work to be done at the business during four or five months in the winter of each year, and that on this account he would enjoy better opportunities for attending school and prosecuting his studies than in most other situations, he assented; and at the close of the spring of 1807, being then a little more than fifteen years of age, he was apprenticed to Mr. Thomas Bryant of South Reading. At this time, his constitution was so vigorous and athletic, that his father used to say of him, "*There* is a boy who is never tired." He entered on his new labors with diligence and cheerfulness, though obliged, as fresh apprentices at that trade were, in the country, to perform the hardest and most disagreeable parts of the labor. His evenings, if spent at home, were almost uniformly devoted to reading, or some kind of study, instead of vain amusement; and, when at work at a distance from home, he always found books, or carried them with him, and seldom spent his leisure hours with the workmen, unless it was to engage them in profitable conversation. He even went so far sometimes as to read to

them essays which he had prepared on astronomy, or other subjects which were at the time engrossing his attention. He never, however, permitted these things to interfere with the hours of manual labor, but was at all times punctual, obedient, and faithful to his master. How noble an example for the imitation of every youth!

At school in South Reading, he maintained the same character as he had in his native town; his thirst for knowledge, and his diligence and success in the acquisition of it, becoming more and more evident. Says an early acquaintance and friend, "He was very studious and much inclined to critical investigation. The respectable family in which he lived not only spake *well* of him from first to last, but say that he occupied all his leisure hours in reading. When other lads were at play, he was at his books, and read the Bible much, and evidently with profit. Nature gave him an amiable, affectionate, and intelligent mind. As one illustration of this remark—when at school, and not satisfied with the correctness of the master's instruction, he would not unfrequently inquire of me, how such and such a word was to be parsed in grammar, &c., and when I told him, he would say—'Well, I thought so,'—and so unassuming and delicate was he in the management of the thing, that he never told me his master thought otherwise, till I inquired of him, and then his reply was modestly and kindly made." The notice which he received from the Rev. Messrs. Emerson and Sanborn, who were among the examiners of the school, greatly encouraged and benefited him; and by a familiar acquaintance with the latter especially, he obtained access to valuable books, and probably had his hopes of obtaining a thorough classical education considerably strengthened.

The amount of good that may be accomplished by pastors in their visits to the common schools, cannot be

told. The encouragement they have it in their power to bestow by a single word, or a benignant smile on the diligent pupil; the hopes they may enkindle within him, and the efforts to which they may prompt him; the confidence they may inspire, and the direction they may give to "the opening buds of promise," in his soul, may well constrain them to seize every opportunity to render the system of common school supervision a medium of communication with the hearts of the youthful part of their congregations.

Samuel continued in this situation, saying little or nothing to his parents respecting any change in his pursuits or destination till about the close of the year 1809, when as he was near completing his eighteenth year, he saw that the question must be decided without much delay. He often visited his paternal home, and all there saw that his mind was pondering *some* subject. He long hesitated plainly to speak his plans and wishes, apprehensive that all his hopes would be dashed at once, by the interposition of parental authority. At length he unbosomed himself to his mother; and with her aid, all was soon spread before the mind of his father, who at once pronounced the scheme impracticable, and strongly urged him to think no more of it, but to content himself with his present condition and prospects. Samuel was obliged to yield the point for the time, without at all changing his purpose, or despairing of success; and as there was now a mutual understanding of the subject with his father, he visited home (which was only two or three miles from his master's) the oftener, presenting the subject in every new and more favorable aspect which he could devise, and employing new arguments as they occurred to him. He also engaged other friends, who he hoped might have influence with his father, to intercede

in his behalf. He at length reduced it all to this single request, that his father would accompany him to Andover, and have an interview with the immediate directors of Phillips Academy, to ascertain whether any aid could there be furnished, by which he could, with the little help which his friends might render, spend two or three quarters in study at that institution—nearly promising that if no encouragement could there be given, he would abandon his project, and trouble his father no more on the subject. In this request he thought that he must not be denied; and he pressed it, respectfully indeed, but with an earnestness and perseverance which succeeded.

His father accompanied him to Andover; and the circumstances of the case were stated by both father and son. The result was, that the obstacles were so far removed, that his father consented. Samuel returned home, almost in ecstasy, anticipating the speedy realization of all his long cherished and most fervent desires. Arrangements were soon made with his master, and he repaired to Andover, and began the study of Latin in February of 1810.

Thus difficulties vanish in the presence of youthful resolution, like the morning vapors before the sun in his strength. Perseverance, in pursuit of a laudable object, conquers all things. And whether the object now before the mind of our youthful aspirant was hallowed and well pleasing to a holy God or not, it must be confessed to have been one that lies beyond the range of ordinary minds, and sufficiently noble to justify the fixed determination and ardent zeal, with which in this case it was pursued—the attainment of a wide and powerful influence over the public mind.

During his residence at South Reading, and previously, although his external conduct was blameless, and highly exemplary, and he had the character of a sober conscien-

tious youth, yet it is not known that his mind was particularly exercised on religious subjects, or that he entertained any belief that he was a new creature in Christ. Nor is it known that he had before him any definite object or profession to which he looked forward as the end of his course of studies. It is probable, however, that he had desires and purposes in this respect, of which he did not freely speak.

CHAPTER II.

AT THE ACADEMY—HIS DECISION—HIS DILIGENCE—HIS DEVOTION—HIS CONVERSION—ENTERS COLLEGE—SCHOOL-KEEPING—EARNESTNESS IN DEFENCE OF TRUTH—LOVE OF RELIGIOUS MEETINGS—SICKNESS—DEATH OF HIS MOTHER—RETURN TO COLLEGE—SEVERE SICKNESS—REMARKABLE IMPRESSIONS—CONTINUED DEBILITY.

At the academy, where he spent about two years and a half, he maintained the reputation of a diligent and successful student. By his fellow students he was greatly respected, and by his instructors beloved. In the language of the Principal of the academy,* "he was kind, dutiful, respectful, very industrious in his studies, and made rapid improvement in them. He was sober-minded, and at all times a supporter of good order and wholesome discipline. I do not remember that I ever had occasion to reprove him for any impropriety in his conduct, or for neglecting any known duty. He was always in his place in due season, believing punctuality to be an important duty. Though he was not a professor of religion, while at the academy, his example and his whole deportment were a constant reproof to all the thoughtless and impenitent around him, and I may add, to some professors of

* Mr. John Adams, now of Elbridge, N. Y.

religion also. I have always considered him one that was not ungrateful for past favors, nor forgetful of the maxims, the instructions, and the counsels received, while pursuing his preparatory course. He was a good man."

A testimony equally full and honorable, cannot be given to all, at their first attempts to ascend the hill of science. The period is one of experiment. The buoyancy of youth, the excitement of hope, and the exchange of daily parental supervision for the less constant and less vigilant oversight of literary instructors, combine in many cases to create a restlessness under authority, and a recklessness of consequences, equally unfortunate to the inexperienced youth, and the anxious teacher. Happy is it for those who are commencing a literary career, if they start with the resolution to be always in subjection to their appointed guardians, and not only to avoid reproof and correction themselves, but to make their example of obedience a source of reproof and direction to others. Thus they shun many a dangerous rock in the progress of their voyage through life, and shape their course safely to the haven of rest and honor.

A clergyman whose acquaintance with him commenced at the academy in the summer of 1811, furnishes the following statement.

"In the office of monitor, which he then held, he exhibited, as he did on all occasions, the *justum et tenacem propositi virum*, even under temptations which were neither small nor infrequent, to court the favor of his younger schoolmates, by not 'being strict to mark' their delinquencies. This is to me, on reflection, among the interesting traits of a character, which in its progressive developments furnished so beautiful an illustration of our Saviour's declaration, 'He that is faithful in that which is least, is faithful also in much.' His standard of morals was elevated; and a straight forward adherence to his

principles, was his abiding characteristic. I can hardly recollect a single deviation; and I have known him to encounter the severest tests.

"His diligence was incessant. His appearance at his books, is still vividly imprinted on my memory. I can even now see the intenseness and eager curiosity with which he scanned them; the glow which lighted up his countenance, on the discovery of a new idea, or a new relation; and the evidences of an augmentation of his thirst for more, produced by every new acquisition. He was *totus in illis*, and his progress was commensurate with his diligence and perseverance. His countenance was a marked one—benignant and expressive, and betrayed in an uncommon degree the workings of the soul within.

"For the last three quarters of his preparatory course in the academy, it was kindly ordered in providence for me, that I should be his fellow boarder in a family where only two boarders could be accommodated. The same 'little chamber on the wall,' or rather in the wing of a farmer's house, served for us the double purpose of a study and dormitory. I look back on this season with as little dissatisfaction as on any equal portion of my defective life." —"I would leave the scenes of that little chamber, to the disclosures of the great day, were it not for the hope that a partial exhibition might lead some of the aspirants to the sacred office, now pursuing their classical studies, to form a more adequate estimate of the importance of devotion, as a qualification for usefulness in the ministry. This part of preparation cannot safely be left to take care of itself. Devotion is a flame which needs guarding and cherishing by a daily supply of appropriate aliment. No amount of intellectual acquisitions can compensate for its absence. Even a suspension of its exercise during this stage of a literary course must be attended and followed

by disastrous effects, from which it will not be easy to recover in subsequent life. Indecision, temptation, spiritual declension, if not total apostasy, are its certain fruits; and in a majority of cases it is hardly less fatal to intellectual energy—to the executive power of the mind, than it is to the soundness and vigor of spiritual piety. When studies press hard, the temptation to omit or curtail devotional exercises is amazingly strong; and the reasons by which the student defends the omission in the court of conscience are exceedingly plausible, and too apt to prevail in procuring acquittal at that bar. But I must testify of brother G., that how deeply soever engaged in his studies —and rarely have I seen a man more entirely absorbed— he never appeared to grudge the time appropriated to devotion, although our social religious exercises were often protracted beyond an hour, including the time spent in searching the Scriptures. Of this latter duty we *made a business*, and in it endeavored to be mutual helpers; hence the rapidity with which these moments flew. And hence—may I not say?—his stability in the new and untoward circumstances, by which he was soon to be surrounded, and amidst the very different influences which were to spend their force upon him. A Christian, I know, cannot live and grow merely upon past experiences; but it is lawful to recur to them in parrying the assaults of an enemy in some of his most dreadful forms of attack. And happy the man, who, under temporary desertion and strong temptations to make shipwreck of faith and a good conscience, can revert to past time, when his mind was fully persuaded, and on sufficient grounds, of the great doctrines of evangelical religion, and his heart felt their power and their fitness to the condition of ruined man, and who can say,

'Beneath his smiles my heart has lived,
And part of heaven possessed.'

"Such a reflection is sometimes as life from the dead to the worried, famishing soul, and makes it strong in the resources of almighty grace. It revives his former convictions in all their original freshness, and makes him feel that the basis of his hopes is a *sure and tried foundation*. It is the good foundation which he had laid up in store against the time to come. Not only 'every creature of God,' but intellectual acquisitions also, are 'sanctified by the word of God and prayer.' Will not this account, in part, at least, for our dear brother's instrumentality in saving souls, and building up the kingdom of Christ?

"I have given a prominence to this characteristic, because when I review those days in connection with the results of later observation, mere literary and mental accomplishments dwindle into comparative worthlessness. I ought, however, to foreclose any inference which would leave him deficient in respect to these. The reverse is true. With good natural powers, and extraordinary diligence, it could not be otherwise. He was a rigid economist of time. He would make even the seasons devoted to exercise tributary to the advancement of his mind. He was accustomed to propose some topic for discussion as we walked, and did his part to keep up a lively forensic debate for mental advantage. He habitually studied till a late hour of the night—too late for his own welfare; but, what is less common among students, he was invariably an *early riser*."

We cannot forbear the remark in passing, that "late studies" and "early rising," if not inconsistent with each other, are utterly at variance with all rules for the preservation of health—at least with all rules derived from *experience*, the best of all instructors on such a point. Early rising is doubtless a friend to health, comfort, and usefulness; but "late studies," are the irreconcilable

enemy of all. So Mr. Green learned by bitter experience, and subsequently changed his habits.

In regard to the time and manner of his conversion to God, he was accustomed to say little. He thought it better to give all diligence to make his calling and election sure, by a life of devotedness to the service of his Lord, than to gratify the curiosity of others, or occupy his own time and thoughts with an experience, whose *reality* it was more important to prove, than to mark either the date of its commencement, or the peculiar impressions that attended it. He once said to a very dear friend—"If ever I was the subject of a change of heart, I think it was at ——;" referring to the time of his preparation for college at Phillips Academy, while under the care of Mr. A., of whose christian fidelity he ever retained a grateful recollection. His views of the deceitfulness of the heart were such, as to leave him too little confidence in the holy nature of his own exercises, to warrant the boldness sometimes exhibited in speaking of a personal interest in the great salvation. He was diffident of himself, though strong in the Lord. A firm believer in the doctrine of instantaneous regeneration by the power of the Holy Ghost—a regeneration extending over all the moral affections, and bringing every thought of the mind into captivity to the obedience of Christ; and at the same time, feeling bound to search and try himself by "the law and the testimony," and finding much remaining sin within him, he was slow to settle down quietly on the persuasion that he had passed from death unto life, and preferred to gain the evidence of that change by the surer process of diligent self-examination, and a laborious conformity of his heart and life to the requisitions of the gospel.

It is not so easy as some suppose, to lay the finger, in any case, on the precise point of time when the heart

submits to the claims of God. The influx of light and joy into the soul that has long been the abode of darkness and gloom, may indeed often be marked with distinctness; and *that* may be regarded as the moment when the rebellion of the moral powers ceases, and God becomes enthroned in the affections. But, is there not room here for mistaken apprehensions? Do light and joy constitute regeneration? Certainly not. Nor are they the immediate and necessary attendants of it. A thousand circumstances, lying beyond the control of the will, may contribute either to the premature lighting up of the soul, or, to the obscuration of that light which usually follows the subjection of the inner man to the authority of Christ. Many of the most humble of Christ's disciples have "gone sorrowing" many days, under the impression that he was not *yet* their friend, and that he could *never* "lift upon them the light of his countenance," till they had passed some further and undefined change of character, assimilating them more perfectly to his moral image. And the unhappy conclusion at which they have arrived is the legitimate result of false *premises* assumed. Instead of investigating thoroughly and simply the governing motive of their actions, they have fastened their eyes on the great number and aggravations of their sins; they have meditated, too, on "the exceeding sinfulness of sin," with the eye shut on "the unsearchable riches of Christ," till they have become intrenched in glooms, and their bosoms are bared to all the fiery darts of the wicked one. It is not that they are destitute of love to God, but that their love is evinced in their opposition to their own *sins*, rather than in direct efforts to serve God and advance his kingdom. It is not that they have no faith in Christ, but that their faith confines itself to the single business of purifying their own hearts, instead of enlarging its operations, and comprehending in

its aims the whole circle of Christian duties. Their love, and faith, and zeal, are to some extent misdirected; and the consequence is that they do not possess that strong hope and fervent joy, which are the privilege of every believer, properly instructed, and sincerely desirous to know his whole duty and perform it.

Whether this were precisely the state of mind in which Mr. Green stood for several years, we are not prepared to say. But it is certain, that whatever were the views he entertained of his own character in the sight of God, he did not publicly profess himself a disciple of Christ till some years after this period; nor did he leave room in the minds of his friends for doubt that he had sincerely given himself up to God, and resolved to have no other portion in time or eternity. Consistency—unless in the one point of declining a public acknowledgment of his faith in Christ—marked his course throughout. He was decidedly for God, and no other. His literary pursuits were prosecuted with diligence, not that he might become a great man, but an able man in expounding the Scriptures. His daily deportment in the family circle, in the company of his associates, in the religious meeting, and in all situations, carried with it conviction to every mind, that his heart was set on heaven, and that his feet were bearing him onward to the paradise of God.

In August, 1812, he entered Harvard University. The state of his finances induced him to select this college rather than any other. Its vicinity to his paternal home would diminish his travelling expenses, and enable his friends to aid him in various ways, as they could not, if he were far removed from them. The aid afforded to studious and indigent young men at that college, and the facilities by which they could defray a portion of their current expenses, were greater than at any other. This was before the organization of the American Education

Society, or any other public institution for a similar purpose. During his residence at the university, he received the kindest treatment from the faculty in this respect, and enjoyed the full advantage of all the charitable provisions which existed there for indigent young men. His rank was among the first two or three of his class. He excelled particularly in mathematical and metaphysical studies.

In the winters of his freshman, sophomore, and junior years, he taught schools, two or three months each, to good acceptance, in Cambridge and Stoneham; thus promoting the improvement of the rising generation as far as in his power, and supplying himself with the means of completing honorably his own education. It is the testimony of one well acquainted with him at this period, that, "as an instructor of youth, he was successful, and had a remarkable tact for the employment. He understood human nature so well, and his disposition and manners were so conciliatory and kind, that his scholars loved *him*, and loved their studies too. All the discipline and corrective measures of his school were suited, not to debase, but elevate and dignify the mind over which he had any control. If any were complained of to him as having done wrong, he would say, 'He probably did not mean any wrong; it might be a mistake,' and with a soft and winning address, 'he won't do so any more; he is too much of a man for that,' and, 'Mary will keep all the rules of the school, for she loves to study, and means to be a lady,' &c., and thus had no trouble in government, and in bringing his scholars forward, for they were volunteers in the enlistment." It may be regarded as a serious question, deserving of more thorough consideration than has yet been given to it—whether any thing is gained, to the individual, to the common schools, to the church of God or the world, by the very common practice among

pious and indigent young men, of taking charge of a school during the winter vacation, adding some six or eight weeks of term time, to make out the customary period of "three months," subjecting themselves to the necessity of closer application, under greater disadvantages than at any other period of the year, at the risk of health, reputation, and vigor of intellect. The paltry amount of pecuniary compensation secured, is nothing—absolutely worse than nothing, in comparison with the probable losses to be sustained. The studies of a single college term are sufficient in variety and amount to task the energies of almost any youth to the farthest limit of endurance. He then needs relaxation. Nature demands it. Experience has prescribed it. But the custom to which we refer forbids it. The young man,

"laden with heavy woes"

during three months within college walls, is compelled to assume still weightier cares as vacation approaches, and to sustain them with more than the spirit of a man, or be crushed beneath the load. The inevitable result is, either that he becomes an indifferent scholar, loathing the sound of the "college bell," or his constitution gives way, and he becomes the victim of disease, and drags out a miserable life, or finds a premature grave. How far the maladies that in maturer years weakened the strength of Mr. Green in the way, and finally caused his sun to set at noon, were connected with these excessive labors, we are left to conjecture. But certain it is, that ere his collegiate course was completed, his firm constitution was undermined, and his beauty withered, and he even stood at the grave's mouth.

But here, we avail ourselves again of the graphic style of the brother, from whose communication we have already copiously extracted in this chapter. Though mem-

bers of the same college they belonged to different classes, and were not indulged with the same familiar and constant intercourse as at the academy.

"The only bell which summoned us to the same place was that which summoned us to prayers and to common's hall. In the latter place, he was commonly better employed than he could have been in converse with me. He, like myself and several others, served at table during a part of our collegiate course, as an equivalent for our board, and ate our own meals after the officers and the mass of the students had retired. It was here that I had frequent occasion to witness his power at argument, and his unfailing resources in defending the faith once delivered to the saints. I am not aware that he ever threw down the gauntlet, or declined to take it up. He was not the man to hear the Redeemer of the world traduced, or his peculiar religion depreciated, without standing forth in their defence. It is but justice to say, that with regard to the great mass of the students, the calls for this service were comparatively unfrequent. It is perhaps more agreeable to truth to say, that a general indifference to religion, under every form and aspect, prevailed; at least it was not the absorbing topic, either as a matter of experience, or speculation. There were exceptions. Among the more advanced in years, were some who could impugn the faith of the pilgrims with no little bitterness of spirit. One in particular, who, as I understood at the time, had apostatized from orthodoxy after his connection with college, was impatiently hostile to evangelical religion. With this man, more than with all others, was Green brought into conflict. The dispute which commenced at the table was often protracted till the cooks had cleared the hall, and were waiting for their departure to lock its doors. The bolting of the doors, however, did not bar the debate; it was continued on the way to their rooms, with frequent

pauses in their walk, and with what ardor, you can readily imagine; and if it was evening, till the nine o'clock bell sounded its requiem. His antagonist in these discussions had much the advantage in years, besides belonging to an advanced class; but he came off second best from the conflict; and I should think must have found his pillow no place for repose, after the home arguments and tremendously solemn appeals and expostulations which had been addressed to his conscience.

"There was one place, however, where I was sure of meeting him regularly, once a week. This was at the meeting of the *Saturday Evening Society*—a sort of 'conservative' association, founded some years before by Newell the missionary, and a few of his associates then in college, under the persuasion that something was necessary to be done to preserve the existence of a pure faith in this venerable seat of science. This society had been on the verge of extinction, having subsisted, according to the best of my recollection, for some time in a single individual—himself the sole depositary of its archives and library. Green, and one or two others beside myself, were simultaneously constituted members of this society. Immediately on its resuscitation, the meetings, which had been suspended I know not how long, were resumed and regularly maintained. The good Dr. H. opened his doors for our accommodation, gratuitously providing us with lights and a fire; better furnished and far more eligible probably, than that 'upper room' where Peter, James, and John, with their companions, 'all continued with one accord in prayer and supplication.' But I cannot doubt that there was some small measure of the same spirit, and of the like earnest intercession, which in that case was so soon to be rewarded with the effusion of the Spirit, that has rendered forever memorable the day of Pentecost. Here, brother Green stood in his lot, and in his turn led our

devotions, and counselled us to watch and stand fast in the faith. These meetings were greatly blessed in keeping alive the piety and promoting the steadfastness of the two or three, who were under covenant obligations to God and his church; and the number who attended on them and valued them, was increased many fold in less than four years. I could specify names of persons of whom it might be said, 'This and that man were born here'—or at least, that here the evidences of their spiritual life were first developed; and that by here waiting on the Lord, they renewed their strength. Of this little band a part—perhaps the 'greater part—remain until this present, but some are fallen asleep,' after having exerted a successful instrumentality in enlarging the kingdom of Christ."

In June, 1813, he was seized with the measles, and returned to his father's house for the enjoyment of that care and attention, which is not to be found among strangers. None of the family, except his father, had passed through the disease. Unwilling however to forego the satisfaction of ministering to such a son and brother, his mother and sisters would listen to no proposal for his temporary accommodation, even in the house of an affectionate brother. His illness was severe and comparatively long; but maternal love saw no danger in unwearying attention to a suffering child; and while she watched over him till all apprehension of danger had passed away, the disease fastened itself on her own frame, and she fell its willing victim for the safety of her son. In a journal kept at this time, he remarks, under date of July 14.

"During the time I was ill, and while my mother was able, she was very attentive to me—anxiety was constantly evident in her countenance, and affectingly expressed in all her conduct; she was almost constantly over me. Ah! little did the affectionate, tender mother think she was

inhaling from me, the object of her care, the bane that would bring her suddenly to her grave. Oh how contracted our knowledge! we know not what a day may bring forth. On Tuesday, June 29, my mother, two sisters, and two brothers, about the same time, exhibited symptoms of the disorder. On Monday morning, July 5, about four o'clock, her spirit took its gentle flight from the tenement of clay, and we trust was borne by heavenly messengers to brighter worlds—to Abraham's bosom. Where, now, shall I seek for consolation? Where shall I look for support? Shall I endeavor to clothe my heart with stoic insensibility?—but that is inconsistent with the Christian character. O merciful God, support me! Give me faith in the rectitude of thy government—give me submission to thy will; and oh may my strength be equal to my day!"

As soon as his health was sufficiently restored, he returned to college, where he remained prosecuting his studies with unremitting assiduity till July, 1815, near the close of his junior year, when his constitution, naturally athletic and capable of enduring great exertion and great hardship, yielded to long continued sedentary habits, and unremitted mental effort. His whole system seemed to be radically impaired, and never again recovered its former vigor; nor did he ever afterwards manifest the same fullness of animal life, or the same buoyancy of spirits, which characterized him before. A severe fever entirely prostrated his bodily strength, and for a time the use of his mental faculties was nearly suspended. His journal contains the following statement of this sickness.

"1816. During the months of June and July, I endured at Charlestown, a very severe fit of sickness of the nervous kind. During eight days and nights sleep entirely fled from me, and my strong impression was, that I should never more sleep, till I slept the sleep of death. I

plainly manifested a broken and disordered state of mind to those around me, especially at times, though not entirely insane. At length I fell into a lethargy, or dozing sleep, from which to arouse me for the space of two minutes at a time, during ten days, all the efforts of my physicians and friends proved in vain. While in this state I talked much, but it was for the most part wild and incoherent. What was something remarkable, I often intimated in my talk, that I believed myself dead."

From this attack, by which he was kept for some weeks on the verge of the grave, he slowly recovered so far as to be able to ride and walk, though still too feeble to make any considerable intellectual or bodily exertion. Of course he did not resume his studies at college; though he received the degree of bachelor of arts in August, 1817, a year subsequent to the graduation of his class. During this year he devoted his time wholly to relaxation and gentle exercise, with the hope of regaining his health. For a while he was able to converse only in a whisper, and incapable even of reading, though he could listen to the reading of others, and availed himself of this privilege as often as circumstances would permit. He did indeed attempt to teach a school in South Reading during the following winter, but the effort for only a few weeks well-nigh proved fatal. He was compelled to relinquish his school, and for some time was confined to his bed by a dangerous sickness. He again devoted himself to relaxation and exercise till November, 1816, when, with health far from firm, he entered the Theological Seminary at Andover, where he found himself still incapable of sustaining any considerable degree of mental effort. He was then unable so much as to lead in meetings for prayer, and could walk a short distance only without difficulty. Continued reading, attention to lectures, or close application to any subject, caused a nervous excitement, which was often

painful, and prevented digestion, sleep, and all ease of body or mind.

In such trying circumstances, he maintained his original resolution firmly—to "do what he could, to make his influence felt over a dying world." Gladly would he have devoted his life to the toils and sacrifices and sorrows of a foreign missionary; and once, probably at this time, had it in serious contemplation to do so; and would doubtless have done it, but for the strong arm of God thus laid upon him, confining him to a sphere of action better suited to his calm and gentle spirit.

CHAPTER III.

GOES TO ANDOVER—EMPLOYMENT OF HIS TIME THERE—UNITES WITH THE CHURCH—HIS RELIGIOUS EXPERIENCE—MODE OF SPENDING VACATIONS—APPOINTMENT AT BOWDOIN COLLEGE—TACT AT GOVERNMENT AND INSTRUCTION—PROMPTNESS IN REPROOF—CHRISTIAN FIDELITY—LICENSED TO PREACH—LABORS AT TOPSHAM—LETTER TO HIS SISTER—TO MR. J. H.

At Andover, he found not only able and faithful instructors, but affectionate and sympathizing friends among his fellow students. It was a holy and delightful atmosphere which surrounded him there, well adapted to soothe and refresh a spirit almost crushed by disappointments and physical infirmities. Every indulgence demanded by feeble health was of course yielded to him, and every facility to the acquisition of the knowledge he sought, was furnished by the congenial spirits with whom he was now associated.

We are not in possession of documents that furnish the details of his employments, or of the joys and sorrows to which his heart was no stranger in these circumstances; but we have abundant testimony that he was spiritually minded—always intent on doing good, even when prevented from studies that he loved as the means of future

eminence among the servants of Christ. Close attention to *all* the ordinary duties of the institution was out of the question; but those duties that fell within the compass of his remaining strength, were discharged with the most scrupulous fidelity. He could listen to the lectures of the several professors, and retain their instruction; he could converse familiarly and freely with his fellow students, and maintain well his part in their deliberative discussions: but deep study, continuous reading, and written disquisitions, imposed a tax on the mental energies which his physical powers could not endure.

But even in these circumstances he did not live uselessly to himself nor to others. To produce holy impressions on those around him was an object ever before him. If he met with his brethren, he endeavored to promote their growth in grace, to increase the spirituality and fervency of their devotions, to quicken their invention of the means of usefulness, and to forward any plans of well-doing which they had already devised. Or, if any where he met with those who were living without God and without hope in the world, he ever had "a word in season" to arrest their attention and direct their thoughts to the Lamb of God. Rarely did they escape from his presence without solemn admonition, couched in terms that could not offend, and yet so plain and pointed as to become like the nail fastened in a sure place by the great Master of assemblies. Indeed, *who* ever left him without receiving some appropriate and tender exhortation from his lips, and without forming some new resolutions of obedience to Christ!

The memorandums left among his papers, relating to this period, are few and brief. Under date of February 23, 1817, he writes:

"If God should give me health, I determine upon the accomplishment of two objects next vacation. One is, to

persuade Mrs. H. and perhaps others, to contribute a sum sufficient to support at least one heathen child. The other is, to establish a catechetical school at C., and instruct it during vacation."

About this time he felt constrained to delay no longer the public acknowledgment of his obligations to Christ, and resolved to fulfil the dying injunction of his Saviour, "Do this in remembrance of me." Some of his exercises on this occasion are recorded.

"Andover Theological Seminary, March 2, 1817. This day I have united myself with the church of God. O my soul, thou hast cause for the deepest repentance and humiliation before God. During five and twenty years thou hast been living upon mercies purchased by the blood of Jesus, but till this day hast refused to confess him before men—to celebrate his dying love. Oh what ingratitude! what crimson guilt! But the mercies of thy Saviour are a boundless ocean; his blood cleanseth from all sin. Here is my only hope. Arise, O my soul, and cast all thy burdens on thy dear Redeemer, who is willing to sustain them; and remember, O my soul! ever remember, that he to whom much is forgiven should love also much. Now the vows of God are upon me; I cannot go back. I have entered into covenant with Jehovah, in the presence of men and of angels, and in the presence of that omniscient Being, who searches the heart. I have promised, through his grace assisting me, to be his and only his, for time and eternity. I cannot go back. No, not so long as God and my soul shall exist. The great transaction is past, and sealed forever. The recording angel has written down the conditions of this covenant in the records of heaven, forever to remain before God. O Lord, what am I, that I should enter into covenant with the Lord of hosts! Blessed

Jesus, grant me the constant influences of thy Holy Spirit, that I may not wound thee, nor bring dishonor on thy cause. Now, Lord, say unto me, as thou didst to a poor trembling soul when thou wast on the earth—'Son, be of good cheer, thy sins which are many are forgiven thee.'"

The following document contains a statement of his religious experience, as exhibited to the church at the time of his admission.

"I was early taught that there is a heaven and a hell, and that I must be reconciled to God through Jesus Christ, in order to be happy after death. These impressions have had a lasting and very salutary effect on my mind.

"The first instance of any special strivings of the Holy Spirit with my soul, which I can recollect, was when I was but quite a child. God was pleased to set home his preached word, and some pious conversation which I then heard, with power; I felt in some degree my lost and undone state without a Saviour; I was greatly alarmed with the fears of everlasting punishment; death and judgment, heaven and hell, seemed like realities, and I thought infinitely concerned me; but although I was extremely anxious about my soul for many days, and prayed much and with great earnestness, (as the natural man prayeth,) yet I had no realizing sense of the great wickedness of my heart, nor of the odious and abominable nature of sin.

"This distress and concern after a while wore away in a great measure; I grieved the Holy Spirit, which was evidently striving with me; put far away the evil day, the thoughts of death, judgment and eternity; and for several years lived in a sort of carnal security. But God, who is rich in mercy, did not wholly forsake me, nor give me up to final hardness of heart and blindness of mind, as he

might justly have done. He granted me much of his restraining goodness; he kept me back from presumptuous outbreaking sins; he restrained my tongue from blaspheming his holy name, or making a jest of his word and ordinances; and to God's grace be it ascribed—not to the goodness of my heart, for that was exceedingly blind and proud and wicked. I felt opposed to the distinguishing doctrines of the gospel; I could not understand them; I cavilled at the doctrine of election; I wanted some hope to rest upon, and if possible, to throw the blame of my guilt from myself, and even ventured to charge it upon a holy God. I endeavored to satisfy my conscience with this foolish, presumptuous, God provoking plea, that if I was to be saved, I should be saved, and if I was to be lost, I should be lost—I could not help it—I could not alter the decrees of Omnipotence—therefore, I would give myself no uneasiness about it.

"But though I rested somewhat easy for a time in this fallacious reasoning, yet it did not altogether silence the monitory voice of conscience. 'Except a man be born again, he cannot enter the kingdom of God,' often sounded dreadfully in my ears, and awakened my careless soul at times to some sense of its dangerous situation.

"Nothing very special, however, took place in the dealings of God with my soul, until about five years since, being placed in circumstances where I enjoyed familiar intercourse with several very pious young men, engaged in the same pursuits with myself, and unusual means of grace, the Lord was again pleased to visit me by the operations of his Spirit in a more powerful, and I hope, effectual manner than he had ever done before. I thought I now *felt* the import of those words, 'The heart is deceitful above all things and desperately wicked'—it appeared hateful and abominable in my own sight, and how much more abominable and filthy, I thought, must it appear in

the sight of Him who is of purer eyes than to behold iniquity, and cannot look on sin. No particular acts of gross impiety terrified me, but it was a wicked, rebellious heart which had been opposed to God all my life long; I saw that every thing I had done, said, or thought was offensive in the sight of heaven, because it had proceeded from a corrupt heart. But the guilt which seemed to me the heaviest and the darkest, arose from my rejection of Christ; here I had been guilty of the basest ingratitude. Jesus had left the glory of heaven to come down and submit to a cruel death, that I, a miserable sinner, his enemy, who might justly have been left to perish eternally, might be saved, and made an heir of glory; but when he had offered me his great salvation freely, I had year after year obstinately refused to accept it. Had I but for one hour rejected Christ, trampled on his atoning blood, and spurned everlasting life, I felt that I must be infinitely guilty in the sight of God. What then must be the accumulated guilt of all my past life? I often wondered that God did not break out upon me in his fierce anger and cut me off as a cumberer of his ground. I felt that the eye of Jehovah was upon me wherever I went; I thought I did loathe and abhor myself on account of my guilt, and my prayer was, 'God be merciful to me a sinner.' I saw that I was utterly helpless and miserable in myself, and that Christ was the all-sufficient Saviour which I needed. I had provoked God; and of God in Christ I must receive a merciful pardon, or perish eternally.

"However I did not at this time feel in my soul any of the joys of pardoned guilt. This conviction continued in different degrees for a number of months. At length I felt less distress, but no inward consolation, no comfort from the promises of the gospel; but I had a clearer view of myself, of my vileness, and of the holy character of God, and of the glorious plan of salvation by Jesus Christ.

God did not shine into my soul with that flood of light and joy, with which I believe he usually does, when a soul is brought from darkness to light. I enjoyed little or no hope, till within the past year; and even during this time have had weeks of great doubt and darkness. My strength I find to be weakness, and my knowledge ignorance before God. I acknowledge I now am far from being certain whether I have ever been born again. I perceive by daily experience that I have a wicked, unbelieving heart, and have reason to exclaim with the Apostle, 'O wretched man that I am! who shall deliver me from the body of this death!'

"I confess I do exceedingly fear and tremble, when I think of publicly entering into a covenant where the parties concerned are the infinite Jehovah, and I, a sinful worm. But I will, through the assistance of divine grace, put all my confidence in him who pitieth our weaknesses, and remembereth that we are dust.

"Samuel Green."

None of his time was suffered to run to waste. Every moment had its stamped value. Every situation had its duties. Whether at the seminary or at home, whether in term time or vacation, he was resolved to do with his might what his hands found to do for the welfare of the world. The customary periods of relaxation from the regular pursuits of the student, were to him periods of equally severe and not less profitable and delightful labor in some other department of Christian duty. The suspension of study for personal improvement, was the commencement of labors for the promotion of piety and charity among his fellow men. Under date of April 26, 1817, we find the following record of his purposes.

Mode of spending Vacations while at the Theological Seminary.

"1. In prayer, remembering the great objects of Christian benevolence.

2. Disseminating religious and missionary intelligence.

3. Obviating objections against missions.

4. Endeavoring in a modest manner to converse freely with ministers.

5. Seek out and converse with pious young men, &c.

6. Excite liberality.

7. Study to promote improvement, especially the religious improvement of the young.

8. Collect useful intelligence.

9. Strive to persuade all to inquire after their own personal duty, and to seek growth in grace.

10. Visit the poor and ignorant.

11. Retire for prayer every Thursday evening at sunset, particularly in behalf of the brethren of the seminary."

"August 30. It is now six months since I openly avouched the Lord to be my God, and Jesus my Saviour, and the Holy Ghost my Sanctifier; and how have I lived during this time? Alas! my leanness! my leanness! I have been fearfully lukewarm—why has not God cut me down as a barren fig-tree that cumbers his ground! Surely he is God and not man, or my aggravated sins would have provoked him to vengeance. He is rich in mercy. He is a God of patience and long suffering. Yes, my soul, thou canst abundantly attest it, for otherwise thy base ingratitude, thy presumptuous, guilty rebellion, thy pride and selfishness, thy indifference to the joys of heaven and to the terrors of the law, had sunk thee long before this down to hell. Thou canst here too, O my

soul, bear witness that thy God is a covenant keeping God. It is a blessed thing to be in covenant with *Him!*

"September 13. Once more, I have been permitted to partake at a feast where angels can never have a share. Jesus has invited me to a scene where he was evidently set forth crucified before me; and yet, oh surprising stupidity, my heart was cold, and in a great degree, lifeless—cold, while the emblems of his blood shed and his body broken for sins were before me. To the eye of lively faith this scene strikingly represents what transpired on Calvary; but *then*, the rocks rent, the sun veiled his splendors, the solid earth shook. Have I a heart, then, harder than the rock, more insensible than inanimate matter? But the fault was all mine; the heavenly messenger, Dr. P., was solemn as eternity. If the veil that hides the future world from this had been withdrawn, and he could have cast an eye over its tremendous scenes as he was preaching to us, he could not have performed his embassy more faithfully. My eyes could weep profusely, but my heart remained untouched."

The Christian will understand this language, and he will know how to appreciate that holy jealously of the inward affections, which springs from the consciousness of remaining sinfulness. The law in the members warring against the law in the mind, and struggling most vigorously for the mastery at those moments when the soul approaches nearest to God, is a matter of experience, with which the stranger intermeddleth not. Certain it is, that the animal nature of man may be greatly moved by the contemplation of spiritual objects, while his spiritual nature is as unaffected as marble. The infidel has often wept, and the man of vice has trembled, in the contemplation of scenes like this; so has the hypocrite and the self-deceiver; but it may be questioned whether the skeptic, or the knave, or the child of delusion has ever

mourned in bitterness of spirit over the hardness of his heart, while the tears of sympathy have moistened his cheek. Such sorrow is a Christian's peculiarity.

After spending a year at the theological seminary, he became satisfied that his health would not permit him to prosecute his studies advantageously, and he accepted a pressing invitation to the office of a tutor in Bowdoin college, Maine. In the autumn of 1817 he entered on the duties of this station, for which he was admirably qualified, and continued in them till the close of the summer of 1819. At the same time he prosecuted his theological studies, as health would permit, under the direction of the late president Appleton, of whom he ever afterwards spoke in the highest terms of commendation, both as a theologian and a devoted servant of Christ. The strong resemblance they bore to each other, in amiableness of disposition, in fixedness of purpose, in suavity of manners, and in warmth of devotion to the interests of learning and religion, could not fail indeed to lay the foundation of a mutual confidence and love, which has since been perfected in the reunion of their pure spirits in a better world.

While here, his labors were arduous, his diligence unremitted, and his success rarely surpassed. He was at once vigilant, efficient, firm, and popular.

It is believed that the views given of his capacity for college instruction and government in the following communication from a clergyman, once his pupil, coincide entirely with those of all who knew him in his relations to the principal literary institution of Maine.

"My personal acquaintance with Mr. Green, began at my examination for admission to the freshman class in Bowdoin college, at the beginning of the third term in 1818. This was the first year of his tutorship in that institution, and his connection with the college con-

tinued through the succeeding college year. Our class were brought into contact with him, the first year, only so far as was unavoidable in reviewing our mathematical studies.

"A circumstance occurred, however, during that term, which reflected ultimately high honor on Mr. Green. The habits of some of the students in each of the four classes then in college, were known to be becoming licentious, although *facts* had not transpired which might safely be made the basis of effective discipline. The president (the late Dr. Appleton) wore an anxious brow. Mr. Green took firm ground, and resolved that the college should be purified, though the combination among the students was found to be strong, daring, vigilant, and extensive. The measures resorted to for the detection of the guilty, in which Mr. Green took an active part, were all high-minded and honorable. Just as they were tending to a result which would have satisfied every friend of moral purity, an incident occurred which threw before the faculty all the evidence which they desired. In the whole affair Mr. Green's agency was untiring. Never did a man, perhaps, wrestle more fervently in prayer for the salvation of the college, and especially, of the dissipated and guilty. It was a trying hour. Considerable excitement existed in college, fanned by the interested misrepresentations of those who expected the bolt to fall heavily on themselves. Mr. Green was charged with eaves-dropping, and a multitude of dishonorable doings, all utterly false; and when told of it, he smiled as meekly as ever Moses did, and pressed on towards his object with unfaltering step. One whole college generation felt the happy effects of this firm stand, and three weeks had not passed, when Mr. Green received the full award of his benevolent efforts.

"The first and second terms of our sophomore year

our studies were divided between our former classical tutor, the professor of natural philosophy, and a new tutor. The sophomore year, as you know, is well named. It developes imaginary wisdom and real folly. It is the year of college indolence and insubordination — the chrysalis state of the young scholar. The new tutor was a fine scholar and an excellent instructor; one of the best of college officers. At first, every one was delighted. The winter passed off pleasantly. The spring term was comfortable. Almost as soon as the summer campaign opened, the spirit of mutiny began to manifest itself. *Independence* was the watchword. It assumed various shapes, some of which were greatly amusing. * * * Our new tutor was faithful and untiring. He tried to inspire us with 'literary faith and zeal.' He strove to rally the flagging spirits of the indolent; and applied richly merited censure kindly but firmly. All would not do. We went down hill, and showed no inclination to come up. An arrangement was made at length, by which we were transferred to Mr. Green, without a change of studies. He met us in the morning for recitation, immediately after prayers. The lesson went off triumphantly, and a moderate encomium from Mr. Green threw the class into an ecstasy. The next morning, the lesson was not quite as well prepared, in three or four instances, and in *one* there was an entire failure. Mr. Green knew his man. He took him up before the class, and, to use the vulgar phrase then in vogue, literally 'peeled him all over,' meanwhile reviewing the history of the year in a strain of the most delicate but stinging sarcasm. The offender had no sympathy; he deserved none. He ingenuously confessed that he deserved none; while the whole class felt that the rebuke which had been directed to one, had been justly intended for nearly all. It was administered most unsparingly; and yet, such was the

meek demeanor and evident kindness of the instructor, such his unquestionable character for sincerity, that not an individual dared whisper a complaint. Probably the relations of tutor and student never subsisted more pleasantly, than between Mr. Green and ourselves ever afterward, till he left. On his making known his purpose to resign, our class unanimously presented him with a very cordial expression of their affection and respect.

"Mr. Green watched over the morals of the students with more personal and paternal fidelity, than most college officers exhibit. We feel confident that this is no disparagement, even of the most faithful. *We* have never known the man who seemed to 'bear about with him daily,' such a deep and engrossing desire for the salvation of his pupils, as uniformly marked the tutorship of Mr. Green.

"I recollect one instance. Just after our class had left the recitation room one morning, and while Mr. Green had charge of another class, we were standing around the doors waiting for the breakfast bell. One of our number was walking in front of the college, uttering a string of oaths about the unreasonable demands of the professors. A few steps behind him was Mr. Green returning from his class. None of us could give the offender a signal to desist, although we tried to catch his eye. Out came a tremendous oath just as Mr. Green came up with him. He had hardly enunciated it, when to his consternation, Mr. Green looked him in the face, and, in tones I shall never forget—so full were they of pity and sorrow, said 'You may come up into my room immediately after breakfast.' My poor classmate looked as if he would sink to the ground; then, rallying himself, he tried to *brave it out.* Even those of us who did not then feel shocked with his profaneness, were exceedingly gratified to witness Mr. Green's promptitude, and the offender's

mortification. After breakfast the student went up to the tutor's room, and received a most faithful and affectionate admonition. Passion, at least, was completely quelled. 'Well, what did he say to you?' was the inquiry of his classmates after the admonition was over. 'Say to me? why he treated me like a gentleman.' Such an effect upon *that* young man was all but a perfect victory, and showed that the most consummate address had been used. In fact, the profane, the intemperate, and the licentious were wont to ascribe a sort of ubiquity to Mr. Green in detecting their misdeeds, though they never could point to the slightest deviation from ingenuousness and honor. He timed every thing admirably. In the case just mentioned, the effect was far better than if he had called the swearer to his room, without first allowing him an hour's reflection, or than if he had not waited for an hour when he could give the admonition *deliberately*.

"Another instance of this fidelity. On my return to college, at the close of my second winter vacation, I found, on taking the stage at Newburyport, that tutor Green and two or three other gentlemen, strangers both to Mr. Green and myself, were to be my fellow passengers. Our ride that day was from Newburyport to Portland, about seventy-five miles. It was severely cold, and the roads were very bad. We did not reach Portland till past eleven at night. During this long day I observed that Mr. Green lost no opportunity of letting fall a word in honor of his Master. The other passengers were absorbed in commercial pursuits. On arriving at the hotel in Portland, hungry and cold, we were all glad to find a warm room and a warm supper. After supper Mr. Green and myself were left alone. He remarked that he dared not retire immediately after eating. I saw that his object was two-fold. He had determined on bringing me into a close personal conversation on the subject of religion. I determined to

be ready for him. Furnished as I was by an unsanctified but thorough religious education, I valued myself on my skill at parrying. My plan was to converse freely about religion, and yet keep Mr. Green so occupied in disposing of various questions, that he could find no time or opportunity for those *dreaded personalities*, at which I knew he intended to arrive. For a time I succeeded. Once or twice the waiter came in, and asked us if we did not wish to retire. Mr. Green would promptly reply, 'I am in no hurry.' Not so much, thought I, as I wish you were. Half an hour passed, in which I had the privilege of listening to some fine remarks on the millennium, and expositions of passages relating to it. It was midnight, and Mr. Green at last said to me, 'I wish that we might sleep together, if agreeable to you.' I could not decline, for I saw that there was no escape. We went to our chamber. We knelt, and he poured out a most importunate prayer. We lay upon our pillows, but not for sleep yet—not till he had stripped me of every excuse, and induced a sense of sin, and guilt, and shame, which seemed tolerable only in the prospect that it would be abated in the morning. So skilfully did he apply God's truth, and yet so benignantly, that I felt towards him only emotions of love and a sense of obligation."

"When Mr. Green first came to Brunswick, the Congregational church was without a pastor. A large village in the vicinity, including a numerous population, was to a great extent without regular religious instruction of any kind. Mr. Green's benevolent soul could not endure this. Feeble as his health was, he established a series of conference meetings, in which he sustained the full amount of labor necessary to prepare and deliver a sermon. The meetings were crowded and solemn, and his addresses were delivered with a fervor, and power, and eloquence even, which, had he been sustained and cheered as he

deserved, promised to have infused life and heat into that then spiritually cold atmosphere. The summer before he left Brunswick, he was instrumental of much good in Topsham. It had then become almost a moral waste, as far as our order is concerned. He commenced preaching there sometime previous to commencement in 1819, and continued to do so till the last Sabbath in the ensuing vacation. I shall never forget that day. The court-house was crowded to excess. It was a sort of farewell sermon from these words—'The poor have the gospel preached to them.' Rarely have I heard that beloved man speak with greater earnestness, directness, or power. I know that *some* impenitent men felt themselves in the presence of a holy man, listening to truth which they must meet in the great day."

While at Brunswick in 1818, he was licensed to preach the gospel; and to all who knew the ardor of his love to immortal souls, and the strength of his attachment to his Redeemer, and his confidence in the great system of evangelical doctrine, it must be superfluous to say that he entered on the services of the sanctuary with equal humility and delight. Believing that the gospel, when faithfully and affectionately urged home on the conscience, not with excellency of speech or of wisdom, but in demonstration of the Spirit and of power, must cast down imaginations and every high thing that exalteth itself against God, he resolved from the first to know nothing among men save Jesus Christ and him crucified, and to use not the words which man's wisdom teacheth, but which the Holy Ghost teacheth. The result was then, as it proved during the later periods of his life, that he rarely if ever, preached in vain. The Christian was refreshed and strengthened, the hypocrite was detected and exposed, the unbeliever was disarmed and made ashamed,

the profligate was appalled at his own deformity, and the careless sinner was alarmed, and compelled to inquire "what must I do to be saved?"

The prevailing state of his mind about this period is described thus, in his own language.

"October 20, 1818. For several days have felt unusually weaned from this vain encumbering world; have been enabled to keep my mind more on heaven, and see more of my own worthlessness and extreme vileness, than is common for me. Felt as though I could sympathize with the Psalmist, when he exclaimed, 'Then shall I be satisfied when I awake in thy likeness.' I felt that I never should be satisfied with myself till made like my Saviour. Longed to get rid of sin, and appear without spot, or wrinkle, or any such thing. I could look up to the celestial abodes and say—

> 'These glorious minds how bright they shine!
> When will the day, dear Lord, appear,
> That I shall bow among them there?'"

One who was associated with him as tutor at this time, observes, "It was at this period that I first saw developed those striking devotional traits of character, for which he was ever afterwards distinguished. He was much in prayer, not only protracting and enjoying his daily services of devotion, but not unfrequently observing *days* of fasting and prayer. He lived near to God, and enjoyed much in communion with him. His habits of usefulness were also forming at this period, and his labors in our own and neighboring churches were abundant and acceptable, and there is reason to think blessed of God."

The tenderness of a brother's heart, and the fidelity of a Christian friend, are sweetly blended in the following letter, occasioned by an accident that had well-nigh proved fatal.

To his Sister, Mrs. W.

"*Brunswick, June* 14, 1819.

"Dear Sister,—I think God is taking a great deal of notice of you; he seems determined to have your whole heart. He is using the most powerful means to wean your affections from the world, to make you think of him, and feel your entire dependence upon him. Who is so ready to lay hold on an arm extended for his relief, as the man who feels that every thing is giving way around him—that he is sinking—drowning! When is the prodigal son so likely to return to his father's house, as when he finds nothing but husks to feed upon, and is refused even them? Surely *he* must hate his father very much, who had rather starve and perish than go back to him!

"Now, dear sister, this world is giving way all around us; it was made to be dissolved, it cannot support us. God never designed it should. But oh, what wicked hearts!—in opposition to God's designs we are determined it *shall;*—we lean on this staff—it breaks, and down we fall;—then, make much ado, and exclaim, 'Oh how uncertain is this world!' We no sooner get up, than we fly to some other prop equally frail; this breaks, and all is gone again. We build our airy castles of future enjoyment; our plans are widely extended and laid in wisdom; we gaze at the image we have made; admire it, and begin to love it more than we do God. God observes it, and lest it should draw away our hearts and ruin our souls, he dashes the fair fabric in pieces. At such seasons how often is the Christian ready to exclaim, 'They have taken away my gods, and what have I more?' But whilst we are overwhelmed with pain, and sickness, and disappointment, and are sinking in the deep waters of affliction, Jesus reaches down an arm of mercy, and says, 'Feeble, perishing mortal, throw thy body and thy

soul upon it; cast all thy burdens upon it, for time and eternity, and I will sustain them.' How gracious the invitation—how marvellous the condescension!

"Oh let us but lean on the arm of Christ, and no matter what comes, whether broken bones, or fevers, or death itself; we shall be like Mount Zion, that can never be moved. Let us expect trials in this vale of tears; they are necessary for us. We may not look for great things here below. Says the pious Mr. Newton,

'The greatest evil we can fear,
Is to receive a portion here.'

"I hope you will have patience given you under all your trials. Do not murmur. Do not even suffer your heart to complain of God's dealings. Remember, tribulation must work patience. God's eye was upon you, all the morning, and through that day, and in the midst of your affright. * * * * A sparrow does not fall to the ground without his notice; much less, a being made for eternity—a being for whom *Christ* died!

"And now, dear sister, I cannot close, without telling you, that I am afraid your repeated and severe afflictions will make you repine and become impatient. Oh set a double guard over your feelings. Let those that are dear to you, see how meekly, and quietly, and cheerfully, a Christian can suffer; do not be in the least cast down; weep for nothing but *sin*.

"Yours, &c. SAMUEL GREEN."

"P. S. My own health is as usual; so well that I was able to preach six times last week, without material injury. I hope E. will not turn a deaf ear to all these repeated and solemn calls to prepare for death and judgment. May God heal you soon and restore you all to soundness. S. G."

At Topsham he received a pressing invitation to settle in the ministry; but notwithstanding his affection for the people, and the weight of various other considerations, he felt it his duty to return to Andover and avail himself of the advantages of the seminary a few months longer, before settling any where. While there, he received a communication from a friend in T., to which the subjoined letter is an answer.

To Mr. J. H.

"*Andover, February* 14, 1820.

"My dear Sir,—Though it is a number of months since I left Maine, yet I frequently think of the pious friends and acquaintances left there; and I trust, am often enabled to carry them all to that throne of grace, where every Christian must daily present all his concerns. I felt no small degree of interest in you when you were at B., and can assure you this interest is not a whit diminished by your removal to T. That, though a wicked place, has many of my thoughts. I hope and believe that the Lord has some good things in store for it; and doubt not but he has sent you there, dear sir, to aid in bringing about some great, and perhaps very glorious plans. May he give you grace and wisdom and zeal, to do with your might for our blessed Saviour, whatsoever your hands find to do. The place has been greatly afflicted and cursed in its ministers in times past; perhaps God is now saying —'It is enough; with everlasting loving kindness will I remember them.' They have been scattered and peeled and forsaken, and the vineyard of the Lord has been trodden down; may 'the Repairer of breaches' speedily appear for them; it is by him alone that Jacob can arise, when he is small. Oh that God would give his Zion in T. favor in the eyes of the men of influence and the men of wealth; that her stones and her dust might become pre-

cious in their sight! How soon would they then find a dwelling place for Jehovah—a place where the tribes might go up to worship!

"Mr. C. tells me that the prospect of building a house in the spring is quite favorable. May the Lord give them a heart, ability, and success. Oh, if they would do it, how many of their children would rise up hereafter, and call them blessed! If they would get a house, I have no doubt the Lord would help them to some good and faithful minister. It is not his way to send blessings to a people without exertions on their part. They must first show their earnest desire for them by doing what they can, then the Lord always takes care of the rest. How different an aspect might we rationally hope the moral and religious state of things would wear in a few years, were there a faithful gospel ministry established among you! And will the parent balance a few dollars against the moral and religious improvement of his children down through successive generations? Are a few dollars too great a sacrifice in—I might almost say—determining the point whether they shall be virtuous or vicious; whether they shall die with the cheering prospects of an opening heaven, or with the gloomy forebodings of despair and wo? Let us ask ourselves, How shall we view these faint efforts for the salvation of our own souls and the souls of others, on a dying bed, or at the bar of God?

"Dear sir, wonder not at this solicitude of mine; I find that preaching to a people endears their souls to me very much. I assure you, I feel great confidence in yourself, in Maj. P., Mr. S., Mr. W. and some others in this matter. I am confident you have too much perseverance, and too deep a conviction of your need of a house, to give over without a noble effort for so great and important an object. Now I say to you, and I would say to each of the above named gentlemen, could I see

them—'Courage, my brother; Christ is giving wonderful success to every effort that is made in his cause at the present day; Christians no sooner attempt great things, than they accomplish great things. Christ is looking down and beholding from his throne the desolations of T.; he seems to say to you, What will you do for me in this place? He is not an indifferent spectator—holy angels are not indifferent spectators to the labors and sacrifices you make in this cause.'

"I have used great freedom, but I am confident you will excuse it. I have endeavored to express the feelings of my heart. I trust you do not and will not live in vain. Christ keeps an account of all we do for him."

It may not be improper to add, that the meeting-house here alluded to was built the summer following; that Mr. G. was permitted to be present at the dedication; and that the solemn and fervent prayers he offered on the occasion are still remembered by many on earth, as they doubtless will be had in everlasting remembrance in heaven. To him it was a grateful season. It was a consummation of the toils and anxieties of many months, which had cheerfully and most indefatigably been devoted to the spiritual interests of that place.

None of the movements of the spirit of benevolence more deeply interested his heart in the subsequent years of his life, than those which were directed to the repair of the desolations of our American Zion. The call of a feeble church for help ever met a cheering response from his lips, and summoned into action every energy that could be spared from other services. And the great enterprise that aims at nothing less than the establishment of an evangelical church and ministry, in every village or township of our country, found in him a ready, judicious, and persevering friend. Full well he knew, and as deeply

felt, that on the success of that enterprise depended not only the weal of the land that gave him birth, but the conversion of other lands, and the salvation of a world.

While a resident at Andover in the latter part of 1819, and the former part of 1820, he preached for some time at Topsfield, Mass. Overtures were made to him to consent to be considered a candidate for settlement; and when he declined these, on the ground of feeble health, his services were requested as a stated supply, so long as he should find it consistent with paramount obligations to continue them. Though he deemed it not duty to remain there many weeks, his temporary labors were highly valued, and are still by many had in sweet remembrance.

CHAPTER IV.

OF A MINISTER'S LOCATION—HIS CALL TO READING—HIS MINISTRY—HABITS OF STUDY—PASTORAL INTERCOURSE—LETTERS TO AN ANXIOUS BROTHER—MARRIAGE—REORGANIZATION OF ESSEX STREET CHURCH—THEIR CALL TO MR. GREEN—REMOVAL OF MINISTERS—LETTER OF DR. PAYSON—REQUEST FOR DISMISSION FROM READING—ANSWER TO THE CALL FROM UNION CHURCH.

To the man who has fixed his heart on the ministry of reconciliation, as the great business of life, the question of his location is not one of small importance. As he is bound not only to do good, but to bring all his talents into the most efficient action for the enlargement of Zion and the salvation of men, he is constrained to take wide views of the world, and observe closely the indications of Providence, and examine well his own qualifications, and understand the peculiarities of his character, that he may judge accurately of his adaptation to one sphere of labor or another, and decide properly between the conflicting claims of different communities on his services.

It may cost much time and anxious thought to determine whether duty require him to select his field on Christian or on heathen ground. This point determined, it may still demand solemn consideration, whether he plant himself amid the more highly cultivated portions of

his country, or throw himself into the wide moral wilderness that stretches away to the north, the west, or the south. And if he decide to remain near the firesides of his fathers, it is still further to be inquired, sometimes, whether his usefulness will be greater in the retired country village, or in the city congregation; amid the rustic population of an agricultural parish, or the more refined and fashionable circles of wealth and learning.

How great soever the importance of these preliminary questions in their bearing on ministerial usefulness, they may doubtless be satisfactorily settled, by diligent examination, and that spirit of prayer which animated the bosom of the Apostle, when he asked, "Lord! what will thou have me to do?"

Various secondary questions will inevitably arise; for example—what has been the moral training of a congregation—what are their habits of attendance on the means of grace—what degree of respect do they maintain for the ministry—what is their social character—what is the amount of their intelligence, and what their disposition in regard to the intellectual improvement of the rising generation—what is the state of morals—how much sincere and intelligent piety have they—how far will they co-operate with the established ministry in promoting religion—what are their views in regard to ministerial support—what is their liberality to the poor, and to the great objects of Christian benevolence, &c. On these and many other points, a judicious man will obtain information before he consents, nay, before he can be required to consent, to take the oversight of them in the Lord—for the obvious reason, that he can do them little or no good, unless there be an adaptation of his habits, tastes, dispositions, and views of duty, to their peculiar circumstances. And the spirit of prayer and faith, operating as it ought to do, will never lead a man to throw

himself into a situation of needless trial, nor into a situation of greater eminence than his talents fit him to occupy with advantage.

A *good* man, of course, will not allow himself to be influenced by the love of ease and indulgence, nor by the "cursed thirst of gold," nor by the glare of popularity; but even a good man is bound to consult his own infirmities, and if possible, to be freed from all embarrassing pecuniary cares, and to make himself as widely acceptable as he can, to the whole Christian community: in a word, he is bound to make his influence felt as deeply and widely as it is possible to do, by the entire devotement of his powers to his appropriate duties.

If the life of every *Christian* is a life of self-denial, much more emphatically so is the life of every Christian *minister*. Go where he will, trials shall meet him. In this world he must have tribulation. He is a captain of the Lord's host, and must stand in the fore front of the battle, while the conflict with the powers of darkness rages most furiously. Heavy blows he cannot escape. Wounds he must receive. "Strangling and death" will sometimes appear more desirable to him than life. Nor will this discourage him, if his eye be constantly fixed on the "great Captain of his salvation"—and if he remember that the post of greatest danger is the post of highest honor; and also, that such trials are necessary, to "work out for him a far more exceeding and eternal weight of glory."

But in selecting the field of labor, there must be exercised a sound judgment, hallowed affection to the church of God, and an unwearying prayerfulness;

> "First ———— deliberate with thyself;
> Pause, ponder, sift; not eager in the choice
> Nor jealous of the chosen; fixing, fix;
> Judge before friendship, then, confide till death."

With views like these, it cannot be doubted that Mr. Green received and accepted the overtures made him previous to his first settlement in the ministry.

He received his call to the charge of the South church and parish of Reading, May 29, 1820.

To that call, after mature and prayerful consideration, he returned the following answer, July 22, 1820.

"Friends and Brethren,—I have received through your respective committees, an invitation to settle with you in the gospel ministry. It has borne with no common weight on my mind; the peculiar circumstances under which I was introduced as your candidate, the unsettled and painful state of your affairs much of the time since the commencement of my labors with you, with some other considerations, have called me to serious reflection, and produced in my mind no small struggle relative to the path of duty.

"And whatever shall appear hereafter to be the consequences of the conclusion to which I have arrived, I humbly trust I can say, God is my witness, that I have spread out the whole matter before him, and asked counsel at his mouth.

"I have admitted the peculiarities of your state in the account; have weighed that sincere and affectionate deportment toward me, which has on your part strikingly marked our short intercourse, and which, I had almost said, was indispensable to the success of the gospel ministry. I considered the evidences you have given of your cheerful willingness to free the servants of Christ who shall labor with you, from worldly embarrassments; (whether your proposals be adequate or not, experiment alone can determine—it is a subject on which I am not solicitous, and I will not distrust your generosity;) and what I deem very important, that union of feeling which

pervaded your deliberations on this subject, and that oneness of sentiment by which you expressed your wishes that I should become your pastor and guide.

"With such considerations fully before me, bound as we are to follow the leadings of Providence, I deem it not duty to give a negative answer to your call, but to devote myself, with all the ability and faithfulness the Lord shall enable me, to the service of Christ and his church in this place.

"I have come to this conclusion, dear brethren, with much trembling. I distrust my knowledge. I feel still greater diffidence in the qualifications of my heart. The work is *exceedingly great.* This engagement is pregnant with the most momentous consequences to you and myself. They look forward to the judgment day, and take hold on eternity.

"Pray that I may come to you in the fullness of the blessing of the gospel of Christ.

"Yours in the Lord,

"S. GREEN."

If an Apostle, armed with special powers from on high, was constrained to acknowledge "much fear and trembling," while executing his commission, how much more does diffidence and deep solicitude become the defenceless herald of salvation in our day. He has indeed an invisible guardian. He neither fights the good fight of faith alone, nor unarmed. From the armory of heaven he takes the buckler and the shield, the helmet and the sword of the Spirit. Still, as he is encompassed with enemies of truth and righteousness, who are vigilant and active to counteract his labors and frustrate his plans, he surely needs the whole armor of God, and the constant guidance of that wisdom that never errs.

And then, how momentous the consequences depending

on his relation to hundreds of immortal beings, surrounding him daily, and deriving an influence from every emotion of his heart, from every word of his tongue, and from every action of his life! How infallibly are their characters to be formed, and how powerfully are their destinies to be affected, by his whole intercourse with them, as a man, as a friend, as a Christian, and as a pastor! Many, by his instrumentality, are to be convinced of sin, of righteousness, and of judgment, and fitted for realms of bliss; while many others, in all probability, are to become hardened in iniquity, and prepared for the world of darkness and despair, by his labors. If to some he is the savor of life unto life, to others, he is the savor of death unto death; though in all he be still a sweet savor unto God.

Nor is the present generation only to be affected. Generations yet to come, hundreds and thousands of immortals yet unborn, will reap the benefits or share the disastrous results of the pastoral relation, wherever established. Who then can assume its responsibilities without trembling! That man of all others is least to be envied, who rusheth into the sacred office "as the horse rusheth into the battle," rejoicing in his strength and mocking at fear. Such was not the spirit of our brother.

During the summer of 1820, a malignant fever and dysentery prevailed in Reading, which produced no small excitement and anxiety in the mind of their pastor. His life was spared, however, and his health not materially affected.

"September 30, 1820. I seem to be attacked with the symptoms of the prevailing fever. If so, the Lord's will be done. I doubt the strength of my constitution to struggle with it, and feel like going down into a dark valley. Lord, I would put out my hand, and pray thee to lead me. I know thou canst lead me down, and lead me up again safely; or, thou canst take me home to thyself. Into

thy hands I commend my body and soul. Into thy hands I commend this dear church and people, which thou hast recently so solemnly intrusted to my care. O Lord, have mercy on them, and on my father, and brothers, and sisters—have mercy on souls every where, and let thy kingdom come, thy will be done on earth. If thou shouldst carry me through, I entreat beforehand for grace to live a more holy and useful life, and I resolve in thy strength to be a better minister for it. Amen and amen."

The communication that follows, relating to Mr. Green's labors at Reading, has been kindly furnished by a much respected brother in the ministry; and though less full than we could wish, is doubtless correct in its statements.

"Rev. Mr. Green was ordained at Reading, September 20, 1820; and during his ministry, there was a very general revival of religion, which commenced about a year after his settlement; the fruits of which were good. The revival continued, though with unequal power, till about the time he received an invitation to Boston; and as the fruits of it, thirty-three were received into the church on profession of their faith, beside four from sister churches.

"Previous to his settlement, difficulties had existed in the church, which produced divisions and alienations, of threatening aspect to the welfare of Zion. It was at that time by no means a pleasant situation for the occupancy of a young man. He, however, rapidly gained the confidence and affection of the church, and of the people generally. The kindness and tenderness of his manner; his Christian zeal, honesty, and faithfulness, combined to render him emphatically, the minister of God for good to all. Difficulties vanished away—divisions were healed—the spirit of piety gained strength—and the hearts of the people centered in him."

For a young minister, his influence was great in all the departments of official duty. Not only in the pulpit and at the sacramental table, but in the prayer meeting and conference, the impressions made by his labors were deep and permanent. To this day, he is remembered by the people as a *pastor*, with great respect and affection. He made himself at home in all their families, and became acquainted with every member of them. With the younger members, especially, he was familiar, and frequently impressed them with the reality and excellence of religion, by the simple stories he related in his own peculiar and affectionate way, as they stood before him, or sat listening on his knee. One individual, now a member of the church, then a child of only four or five years old, said to her mother, when Mr. Green retired after conversing with her in his attractive and solemn manner, "Mamma, I wish father was a minister, so that he might always talk to me about God as sweetly as Mr. Green did." Such was the power of his conversation with children and youth. In this connection, it is pertinent to remark, that his peculiar interest in little children arose from facts already adverted to in a preceding chapter, particularly, the solemn impressions he received in early childhood from the conversation of his mother, when seated on his pine stool by her side, and hearing her illustrations of heaven, and the happiness of its inhabitants in their freedom from sin and sorrow. "Thus he sat," as he used to say, "till his soul was delighted, and he wished above all things, that there was a road, going round and round, gradually rising till it got up to heaven, so that he could go there and be happy; but now, as he had grown up, he had learned that there was a *straight* way from earth to heaven, found in the gospel." And in view of this, he would invite little children and youth, and urge them powerfully to enter this "strait and narrow way."

"Another striking feature of his pastoral character, was, his *perseverance;* especially in his private labors with the impenitent. An illustration. A lady who now hopes in the Saviour's pardoning love, relates that her mind was first called up to the subject of religion, by his persevering efforts in conversation. He urged her to *promise* that she would begin to pray, and pray once a day, (I believe for some given time,) but she declined promising. He pressed the importance and reasonableness of *promising* to perform such a duty, and she for a long time objected; he continued however to press home his arguments, till at length, more from respect to him than from any other consideration, she *promised;* and, said the lady, I have prayed from that time to the present. His *perseverance* in the case, when most ministers would have been discouraged, was the means of her conversion. Indeed, this was a distinguishing trait in his character, as a pastor, a teacher, and a Christian. But, he was also prudent, zealous, humble, and devoted. As a preacher, he was plain, pungent, and practical; insisting rather on doctrines that bear immediately on the conversion of the soul, such as depravity, regeneration by the Holy Spirit, and atonement by the blood of Christ, than on those points which are more speculative, and more remotely connected with the salvation of men."

Another friend writes:

"Mr. Green was always accessible to his people, (with the exception of those seasons appropriated to devotional retirement,) not only to inquirers, but to all others. Though he deeply felt the injury sustained by the mind, when often called off from its regular and indispensable employments, and would gladly have avoided the interruptions to which constant calls subjected him, yet he believed that duty required his cheerful submission to the evil, and that an inflexible adherence to any definite plan

of study would render his motives liable to misapprehension, and cut him off from valuable opportunities of immediate usefulness." The correctness of this opinion may be fairly questioned, while the kindness of his heart and the purity of his motives command our admiration. The truth is, that the hours assigned to devotional exercises are scarcely to be more sacredly regarded by the servant of God, than those assigned to the cultivation of the mind, and to preparations for the pulpit. By what right can any individual claim, and on what principle of duty can any minister yield that portion of time for private calls, which is requisite to furnish a whole congregation with thoroughly digested instruction on the Sabbath? This point is not well understood—or, if understood, it is not regarded as it should be, by those who persevere in their intrusions on the time and kindness of their pastor.

Mr. Green had formed his plans of study, of manual labor, and of pastoral visitation, with good judgment and equally good resolution to carry them into effect. Nor in this was he singular among his *young* brethren. But the special attention demanded by the spiritual interests of his flock during the revival, and the prevalent sickness which continued to some extent for months, when he devoted himself assiduously to pastoral duties, visiting from house to house, &c., and then the excitement occasioned among the people by the reception of the call from Boston —broke up all his plans, and rendered abortive his purposes of systematic study. "Such too was the state of his health, that long continued mental effort was precluded by necessity—a necessity submitted to as a trial, but yet productive, perhaps, of immediate good, in the increased amount of direct personal effort for the salvation of souls, that resulted from it. Two hours in the forenoon he was obliged to devote to bodily exercise regularly, either in the garden, the wood-house, or in walking. The re-

maining part of the forenoon, the early part of the afternoon, and the entire evening, unless a religious meeting claimed his attendance, were devoted to study. The latter part of the day was usually employed in pastoral visits, and sometimes whole days were thus devoted; and in these visits, however short, it was his custom to introduce the subject of personal religion promptly and easily, and to follow the conversation with a short and appropriate prayer.

"He could visit his people, and converse and pray and engage with ardor in the evening service, and spend hours in his study; but increased effort in either of these ways, especially in study and writing, was followed by restless nights and increased affection of chest."

Though at all times he might be classed with invalids, he was not accustomed to speak of his infirmities, nor to claim indulgences which would always have been cheerfully accorded to him. His diligence and perseverance may be well understood by a single incident, of no great importance in itself, but valuable as an index to his character: after applying to his side, in one instance, a large blister in the morning, he left home and travelled eleven miles to a ministerial meeting, spending the night and discharging his duties as a member of the body. Nothing could hold him back from duty, but the same almighty hand that shut his mouth and laid him in the grave.

That the succeeding letters were useful to him for whose instruction they were written, and that they are well fitted to dissipate the darkness which often gathers around the mind of the convinced sinner, are sufficient reasons for their insertion. But beside this, they furnish a very fair exhibition of the tenderness, faithfulness, and zeal which uniformly characterized Mr. Green's intercourse with inquiring sinners. "Who was weak, and he

was not weak? Who was offended and he burned not?" It was his happiness, and not less the happiness of all who looked to him for counsel on their soul's affairs, that he entered at once into all their difficulties, penetrated the very source of them, and removed them with a skilful, but firm and gentle hand. He did not break the bruised reed, nor quench the smoking flax; but brought forth judgment unto truth.

To a Young Man at Yale College.

"*March* 2, 1821.

"The wonderful triumphs of Zion's King in your region which you have described, I trust give me unfeigned pleasure; may he go on from conquering to conquer, till his arrows are made sharp in the hearts of all his enemies, not only in Connecticut, but throughout New England and the world. Give me as much such information as you can; write me often and particularly.

"Your own case is truly distressing, but not so much so as it might be. The Lord seems to be leading you into the wilderness; but I hope and believe it is, that in the end he may speak comfortably to you. I think I discover in you some degree of an *animal* despondency, if I may so term it;—it is a species of the sorrow of the world. There is a prevailing propensity of this kind in your constitution, and Satan may take advantage of it at this season, to produce very distressing, if not dangerous effects. You will do well most carefully to distinguish between this, and that view of sin and your undone state which may be given you by the Holy Ghost. Satan would fain produce in you an inactive, gloomy, despairing state of mind; and the more you indulge such a frame, the more completely has he accomplished his object, and the more absolutely are you thrown into his power. There is scarce a greater foe to grace than *inactivity*. 'If we sit

here, we die.' You must repent and believe in the Lord Jesus Christ, or you will certainly be damned; but you may be diligent in business while you are fervent in spirit. It is not necessary that you should sit down, and hour after hour, and day after day, give yourself up to desponding reveries, and throw open your mind, and as it were, surrender it a prey to every suggestion of the wicked one. I speak thus, because I think you have a peculiar propensity to what I have here hinted at. Let me assure you, you will never find any comfort from the Lord, till you despair of making yourself any better, and *look away to Christ*—a lesson which I am afraid you have not yet very thoroughly learned. 'Look unto me, and be ye saved.' 'They looked unto him, and were enlightened.' We are nothing but darkness in ourselves. Christ came to be the light of the world. Every other object in the universe is dark as midnight to one who feels oppressed with sin.

"With feelings of sympathy, yours, S. G."

At another date he thus addresses the same friend:

"I am very sorry to hear that your soul is passed by. I had hoped that you were now enjoying a precious season. You speak of the hardness of your heart; go to Christ with it: he has a fire and hammer that can break the flint in pieces. 'What art thou, O great mountain! before Zerubbabel thou shalt become a plain.' To *your* strength it is hard—it is irresistible; but it is no more to Christ, than the heart of a child. He is able to save unto the uttermost all that will come to him. Despair! What, while Christ lives, and is on the throne of mercy for the express purpose of saving hell-deserving sinners! Can you doubt his willingness to save you, when you think what amazing sufferings he underwent to procure for you the offers of salvation? You are a great sinner,

and he is a *great Saviour;* and when he pardons, he pardons like God. He is as ready to blot out a thousand sins as one. Read Luke vii. 40—42.

"I hope before this comes to you, you will have gone to Christ, and found by blessed experience the truth of his gracious promises. Don't give over the subject I entreat you. Feel that you have gained nothing, till you have gained Christ."

To the same.

"You may possibly be surprised that I do not write you oftener in your distressed state. I can only give you two reasons. I have thought you were surrounded with those better acquainted with the precise state of your mind, and more engaged in religion, and consequently better qualified for giving you advice. My health, also, as you know, being feeble, permits me to give but an imperfect attention to each of my pressing duties. It has not been for want of interest in you, nor because I have not deeply sympathized with you in your spiritual afflictions. Indeed, my heart has been wounded for you, and has bled for you; nevertheless I have entertained, nor do I now entertain but little doubt, that the Lord will appear for you in his own good time, and grant you deliverance; take your feet from this horrible pit and miry clay, and fill your mouth with songs of deliverance. 'Wait, I say, on the Lord.'

'The soul that seeks thee, shall obtain
Immortal wealth, and heavenly gain.'

"Take the parable of the prodigal son, and go by yourself, and read it, and ponder it, and pray over it, and see if your heart will not break with contrition, and if the father's compassion will not throw some gleam of hope into your soul. Does he upbraid him with the dishonor he had brought upon his father; with his want of filial

affection and disobedience; with the many years he had spent in riotous living? Not a word of all this. Instead of upbraidings, he is first saluted with kisses; instead of the scourge of justice, which he might have expected, he finds himself encircled in the arms of parental love. Now, who is this father? He is God. Who is this prodigal son? You are the very person. Can you doubt the compassion of God, with this parable before you? Ah! not one word of objection. Objection!—the highest joy is manifested by the father at receiving into his bosom, his wicked, filthy, profligate son. But your 'circumstances have been such, that your sins are more aggravated than those of any prodigal that ever wandered from his father's house!' Be it so; God's mercy will be so much the more glorious in reaching your case. Think of this.

"Despond! what—in a world wet with a Saviour's blood! Despond! while such invitations as these are made you from the throne of heaven; 'the Spirit and the bride say come; let him that heareth, say come; let him that is athirst, come; and whosoever will, let him come, and partake of the waters of life freely!' Oh guard against despondency. It is a state of mind displeasing to God. It gives Satan the advantage over you. It palsies all the powers of the soul, and hedges up the way to the tree of life."

To the same.

"I sometimes think I do not sufficiently understand your case to give a word of advice to you; yet, on the whole, I cannot but think I do very fully understand it. I trust the Lord is preparing you by all these sufferings, to be the better physician of souls, understanding more deeply and experimentally the maladies of the human heart. I thought after I had sealed the last to you, that perhaps I had not manifested that tenderness and sym-

pathy, which your circumstances called for. If I did exhibit any thing like the unfeeling spirit of Job's comforters, be assured it proceeded from a very strong solicitude that you might in God's light speedily see light, and come to a state of mind which shall prepare you for vigorous activity and extensive usefulness in the church."

In October, 1821, he became connected in marriage with Miss Louisa Ropes, daughter of Samuel Ropes, Esq. of Salem, Mass. God graciously gave them three children, a son and two daughters. The first "is not." The others yet remain to comfort the widow, and, we hope, to honor God and bless the world, like their departed parent.

It was not possible, amid the pressing demand from all quarters for ministerial labor, that a man of such a spirit as Mr. Green should be idle. Nor was it more possible, that, laboring in the spirit of his Lord and Master, and after the example of Paul or Barnabas, he should not be known beyond the limits of his parish. He was abundant in labors at home and abroad. It was his meat and his drink to do the will of Him that sent him, and to spend and be spent for the conversion of sinners.

It was in 1822, that the Essex Street Church, Boston, became involved in difficulties, from which there seemed to be no other way of escape than, by a division of the original church, and a new organization of a respectable minority, as a distinct church, and the settlement of a pastor in whom they could repose confidence, as a man of piety, ability, and prudence. Accordingly, the minority of the original church took the meeting-house, assumed the debts, and thereby exhausted their means. But now, either the house must be wholly vacated, or sold into other hands, and perhaps lost to the cause for which it was originally erected; or measures must be adopted to increase the church and strengthen the society. The

question was soon decided, and the latter course resolved on. The minority of the Essex Street Church were regularly constituted a distinct church, and several members of the Park Street and Old South Churches separated from their brethren by consent, and united with the newly constituted church, thenceforward known by the name of the "Union Church."

Previous to this, there were but two orthodox congregational churches in the city. A third was needed, and could be sustained by the united efforts of the others. But it was not money alone that was wanted to sustain it, nor members. The *man* of suitable qualifications to take charge of it must be found, or the enterprise must be abandoned. The eyes of all were soon turned to Mr. Green.

But he was already the pastor of a sister church; was it right to attempt his removal? Was it consistent with the regard due to another member of Christ's body to take from them the man of their choice and their guide? On these questions the church for a while demurred; but after looking over the whole subject, as they believed, prayerfully, and "with a single eye to the glory of God," they resolved to request him to take the oversight of them in the Lord, and applied to the church in Reading to release him from his engagements to them, and permit him to remove to Boston. In conclusion of their letter under date, November 12, 1822, they say:

"We are sensible, dear brethren, that we ask you to make a great sacrifice, and it is painful to us to make the request. But our consolation is, that we ask it, not for our private gratification, but for the sake of our common Lord, who, we trust, is affording you opportunity to manifest your love to his name, by preferring his glory to the continued enjoyment of the stated labors of your spiritual guide."

To this application the church in Reading offered the following objections :

" 1. That it was neither for the glory of God, nor for the good of the church at large, that their pastor should be removed ;

" 2. That there was much reason to doubt whether another pastor of evangelical sentiments could be settled in his place ;

" 3. That it is not the way to build up the kingdom of Christ, to deprive one church of a faithful pastor to supply another ;

" 4. That the Head of the church has given no rule for such a procedure ;

" 5. That it is not according to the usage of the New England churches, nor, so far as our examination goes, of the primitive churches ;

" 6. That it is a bad precedent, productive of great evil, and involves a doubtful principle at best."

To these objections, very calmly stated and urged, the Union Church replied, in substance as follows :

" We believe that the church of our Lord Jesus Christ is one body, of which particular churches are only members ; that all spiritual gifts and ministerial talents are conferred for the edification of this body, and that every individual minister professing them, ought to be employed especially in those members of the body, for which his qualifications appear best adapted, and in which there is a fair prospect of the most extensive usefulness." Another argument urged was—that " the moral influence of the city on the Commonwealth, and on New England, is greater than that of any other spot in which a minister can be placed." It was readily admitted too, that " the connection ought not to be dissolved for slight causes, nor in doubtful cases." The proposition was then made to sub-

mit the question to those who have no personal interest in it—a council mutually chosen by the pastor and his church, or, by the two churches.

These arguments failed to convince the church in Reading of their duty to resign their pastor, or to entertain the proposition for a mutual council.

The removal of pastors from one part of the vineyard to another is a subject of great delicacy; and, it may be added, of great solemnity. We have thought that it has sometimes been altogether too lightly regarded. And though in the case before us, and in some other cases, not to say in all, the purest motives have operated, and the glory of Christ was the grand object contemplated in the "painful request," yet we are not prepared to admit that any single church is a competent judge of the "situation of the greatest usefulness" for a minister, nor even that any *council*, selected by the parties, is to be relied upon in such a case, as declaring truly "the mind and will of God." It is a point on which public opinion *may* be wrong; on which we believe it *is* wrong; and any council will act according to prevailing public opinion; or if not, their decision will be annulled by the voice of another council, called by the dissatisfied party; and those who are truly aggrieved have no redress.

The question is not, whether a minister may be removed in *no* case; but whether he may be removed from the charge of one particular church, to the charge of another particular church, when it is admitted that the providence of God has placed him where he now is, and that there he has an affectionate and confiding church, a competent support, and an extending influence. That our colleges and theological seminaries, and great benevolent agencies, have claims on particular churches for the surrender of their pastors to labors that cannot be performed but by men of established reputation for wisdom

and learning, will not be denied. The great fountains of moral influence cannot safely be left to the guardianship of youth and inexperience. The best men and the wisest men in the church are imperatively demanded by such institutions, and are yielded to them by common consent.

But it ought to be remembered, that the weight of character and consequent influence acquired by diligence in business, holy example, and the intermingling of the young and strong affections of the soul with those of any particular church, cannot be transferred to another and similar situation. Before much good will be accomplished, time enough must have passed to allow the character to be formed over again, under the disadvantages of a less plastic disposition, and a more self-confident mind. The "first love" of the minister to a church, like that of the Christian to his Saviour, is commonly the most ardent, if not the most pure, and prompts to a thousand acts of kindness and attention, that have their influence on all his subsequent course among them, even though in after years they should be intermitted. A second attachment is rarely as strong, and far more easily broken.

Admit the principle, that a particular church is bound to yield the services of its pastor to any other church that may judge it to be of special benefit to the cause of Christ for them to enjoy those services, and no end can be found to the evils that will follow. Among the churches, it must scatter broadcast the seeds of distrust and jealousy and every other evil passion; and these passions will tear up the very foundations of every Christian community, involving the ministry itself, notwithstanding all the sacredness which invests it, in obloquy and contempt. Ministers become articles of traffic. They are bought and sold, so far as appearances justify an opinion, like any other commodity in the market; and

the result is, that their ministrations are little regarded; their professions of devotedness to Christ are viewed with suspicion; and their utmost faithfulness struggles in vain against the sullen indifference which many cherish in their own defence, against the heart-breaking event of a loved minister's removal.

Nor is it to be forgotten that ministers are but men, of like passions with other men; imperfect, sinful, and always liable to the action of unseen and powerful but untoward influences. And should the effect of this admitted principle on *them*, be pernicious to their piety; should it encourage an unholy emulation; should it lead them to withhold their strongest affections from the flock over which the Holy Ghost hath made them overseers, reserving them for some other larger and more respectable flock; should it lead them to regulate their studies and their pastoral intercourse with reference to some future change, rather than for the spiritual improvement of their present charge; and should it excite rivalry and strife among "the brethren," and furnish aliment to the spirit which "lusteth to envy," and introduce contention and evil works among the leaders of the "sacramental host of God's elect," it ought not to be considered strange; it would be "no new thing under the sun."

In the case before us, it must be confessed that the church of Reading had themselves prepared the way for the loss of their minister. By opening the door with their own hand for his removal "on a six months' notice," they had implied a distrust either of the ministry at large, or of his personal ministerial character, that would not allow him to throw his whole soul into their bosoms, as their pastor for life. He was obligated to stand among them, "with his loins girded, his shoes on his feet, and his staff in his hand," ready to go forth at the command of his employers. That he loved his people and earnestly

labored to do them good, needs no proof. That they loved him, and profited by his labors, is equally clear. But, in their connection, they were not, they could not be "as the heart of one man." The root of separation was planted. Its fruit must appear.

Perhaps no church regards the principle and the necessary effects of such a condition of settlement with more thorough disapprobation than the church of Reading at the present hour. Neither of the two subsequent pastors have entered on their labors under the like embarrassment.

The Union Church was justifiable, and Mr. G. was more than justifiable, in the measures they took to form a connection, on which God so signally smiled. But their justification rests chiefly on the peculiar conditions of his original settlement.

It were to be wished that the whole subject of the pastoral relation might receive the measure of consideration due to it, from those who are able to examine it in all its bearings on the other institutions of religion and the prosperity of Zion. At present it is certainly ill understood, generally, by ministers and churches alike. So long as it shall be viewed in the light of a civil contract merely, liable to be dissolved at the will of either party, it will fail to accomplish the great purposes originally intended by the institution, and leave no alternative to the churches, but to sustain themselves without any ministry at all, or to obtain their annual or weekly supplies, as caprice shall direct, at the least possible expense to their purses, and at the greatest possible expense to all their spiritual interests.

To some, at least, the plan of settling a minister for three years, or five years, or for an indefinite term with the condition of dissolving the relation on three or six months' notice, appears highly exceptionable. It implies on the part of the people, either the want of ability or

disposition to sustain religious institutions, or a questioning of the divine authority on which the pastoral relation is established, or a doubt of the necessity and efficacy of the gospel as an instrument of securing order and promoting the welfare of society, or a distrust of the qualifications of the individual called to the temporary charge of their souls, and an apprehension that he will lose sight of *their* interests in his concern for his own. We say these things are *implied*. What motives can induce ministers to *accept* overtures for settlement on such conditions we know not. Sometimes doubtless, if not always, it is the hope of usefulness; but is it "magnifying the office?" Is it "giving none occasion to speak reproachfully?" We have yet to learn that a servant of Christ should yield to popular opinion instead of guiding it; that he ought to be "given to change" of place, more than to change of opinion; that he is called to labor for Christ amid all the disadvantages arising from distrust, and popular caprice, when other and more promising fields open on every side to the faithful and devoted laborer.

The frequent changes in the ministry, incident to the adoption of such a human device, are portentous of every thing but good to Zion. They cannot fail to be followed by the depreciation of ministerial character and influence, by negligence in study, intellectual inbecility and poverty, strife for popularity rather than solid acquisitions, and then, by dissensions and animosities. And to the community at large, they are followed by spurious religious excitements, by contempt for those that bear the vessels of the Lord, by indifference to the pure milk of the word, by ignorance of the great doctrines of the gospel in their mutual relations and dependences, and then, by infidelity or other errors equally fatal, and by vices and crimes that will cause the land to mourn.

Evils like these are the unavoidable result of the plan

in question, and ought to be seriously contemplated before the plan is countenanced by the wise and the good, whether ministers or laymen.

On the question of removal to Boston, Mr. G. consulted freely with those whose opinions were entitled to confidence, and who were too far removed from the scene of intense excitement, to be influenced in their advice by any other than considerations of general interest. His correspondence on this subject is chiefly lost. A single letter from one likeminded with himself beyond most men, and with whom he now sweetly rests in the bosom of Jesus, remains—and cannot fail to be acceptable, whether we regard the source whence it came, or the development it makes of a simple but all important principle.

"*Portland, Dec.* 2, 1822.

"Dear Brother,—'In all thy ways acknowledge God, and he shall direct thy paths.' Is this God's word, or is it not? And if it is his word, will he fulfil it or not? All the advice then which you need, all the really *useful* advice which I or any other man can give you, is simply to acknowledge God and ask counsel of him. If you do this, you will as certainly be led right, as God is true. If not, you will in all probability go wrong, though you had a Solomon to advise you. I have therefore made it a general rule, never to give those whom I consider as servants of Christ, any other advice than this. I usually, however, add a few hints, which I presume it is unnecessary to give you. I caution them to look well to their motives; to be very jealous of themselves, if their wishes point one way rather than the other; and to beware, when they ask counsel of God, that the real language of their hearts is not, 'Lord, suffer me to pursue this course, —let thy will coincide with mine;' for I need not tell you

that we sometimes ask counsel of God, as we do of men, not so much with a view to learn what is best, as to obtain an answer which shall correspond with our wishes.

"But you will perhaps say, 'When I have asked counsel of God, how shall I obtain his answer, or know what is his will?' I answer, He will lead your own mind and the minds of others to such a conclusion as he approves. If he designs that you should go, he will incline the church to consent, or at least to submit the case to a council; and then lead the council to a right result; for you need not be told that all hearts are in his hand. Were I in your place, I should humbly insist on this. You have no doubt, I presume, that he placed you where you are; and therefore you ought, before you quit your post, to have little or no doubt remaining that he calls you to quit it. He will, I believe, not only pardon, but approve a little holy obstinacy, if he sees that it is occasioned by fear of going wrong, and by an unwillingness to move, unless you can be sure that he will go with you. I should therefore humbly insist on a clear call from him; insist on his removing obstacles, and at least inclining the church to ask the advice of a council. I would say to him, 'Lord! the happiness and usefulness of my whole future life, probably, depends on the course which I now pursue; I am but a little child; I know not what course to take; I am willing to go, if thou callest me, and if thou wilt go with me; but I must have clear evidence that thou callest me; I cannot proceed on uncertainties in a matter which concerns thy glory and my own everlasting interests.' Perhaps you will reply, 'I have in effect said this, yet am still at a loss.' But remember, 'he that believeth shall not make haste.' If God gives you a right spirit respecting the affair, he will *most certainly* give you all needed guidance in his own good time. You have nothing to do, but to see to it that

your heart is right. And if God calls you to Essex Street, you need not trouble yourself about your qualifications for that post. He either sees that you are qualified for it, or will make you so. To his guidance I commend you. May he on this, and on all other occasions, lead you in the way which he approves.

"Yours affectionately,

"E. PAYSON."

The result of his deliberations is given in the following document.

"*To the dear people of my charge.*

"Friends and Brethren,— * * * * About two years and a half ago I made to you from this desk a communication, signifying my willingness to accept your invitation to become your minister. I did it because I thought that Providence plainly pointed out such a measure as my duty; and it is for the same reason that I address you at this time. I have endeavored, especially since my entrance on the sacred office, to feel, and inculcate the same upon others, that *I am not my own*, but am the property of the Lord Jesus Christ.

"It would have afforded me great pleasure to announce to you, had it been so ordered, that, on the interesting subject of my continuance with you, my own views had coincided with those of most of my people; but the great Head of the church has seen fit that I should be led to a different result; but whether it be one, which on the whole will advance that cause in which I trust I have embarked my all, the judgment day alone will fully disclose.

"I have not been unaware that the step I was called upon to take was of great importance to others as well as myself; it has pressed upon my mind sometimes with

almost insupportable weight. I have carefully looked on both sides the question. I have looked backward and forward, and endeavored to survey it, in all its near and remote bearings. I have deeply thought of it for about ten weeks, during which time I have sought the advice of others; but more especially can I say, if ever I prayed, I have prayed over this, and have carried it to God and said, 'Lord, I am but a child; I can see but a little way into the consequences of any thing I do. I know not what will be best for myself or my church. Permit me to leave, with a holy confidence, this whole subject with thee, and do thou guide me by thy Spirit, and support me by thine arm, whatever may be the result.'

"And now I have come to a conclusion, I do believe, through the leadings of his Spirit; one on which my mind settles with a good degree of composure. It is that at the end of six months from the present date, according to the original contract, my pastoral relation with you should be dissolved.

"* * * I should not take such a step without important reasons. These reasons—a submission of them to a council of disinterested persons being refused—I was forced to weigh for myself, and I weighed them as well as I could. I was for weeks in a state of suspense, and would gladly have avoided making out the result myself, by referring it to the regular tribunal for deciding ecclesiastical matters sanctioned by apostolic usage, and should cheerfully have submitted to their judgment.

"As it regards my right thus to decide it, so far as the original contract is concerned, I presume there can be no doubt. The words of your call are as follow: 'That should a settlement be effected by the parties, Mr. Green shall have the privilege to dissolve the contract *at will*, he giving notice in writing to the parish six months previous to such dissolution; and the said parish shall have a like

privilege to dissolve at will, said contract by a major vote, &c.' Now I consider this call, both in the spirit and letter of it, as contemplating a removal whenever either of the parties should deem it expedient; and so I am safe in saying, did the council who aided in my settlement consider it. Do not infer that I think lightly of a minister's connection with his people; it is most solemn and endearing, and should not be dissolved but for weighty reasons.

"It would not be necessary nor practicable for me, at this time, to place before you all the particular reasons which have had weight in the decision I have made. I would, however, have this *distinctly* understood, that it is owing to no dissatisfaction with the church or parish. You have honorably fulfilled your engagements, and I can sincerely say, I have been uniformly treated with attention and respect, and in most cases, with a high degree of affection, both by young and old, during the whole period that God in his holy providence has continued my residence among you. Nor by any means would I have you suppose that I undervalue this station as a sphere of usefulness, or consider you otherwise than among the most respectable churches and societies in this vicinity, and this as a place where a faithful preacher of the self-denying and humbling truths of the everlasting gospel meets with as much to encourage, and as little to dishearten, as any where in this revolted world.

"This public testimony I feel myself bound to bear; nor am I sensible, be assured, on my part, of any alienation of affection from you, or diminution of interest in you. Is it asked then, why I wish to leave you? My answer is simply this: God in his holy providence has opened another field, and invited me into it, where I think, with his blessing, I can do more to advance his glory and the church's prosperity, than I can in this

place. This circumstance, taken in connection with the liberty given me in the terms of settlement, I consider as justifying me in the conclusion which I have formed.

"* * * And now I do hope you will suffer no hard feelings to arise in your bosoms; if *others* do us harm, we all ought to see to it that we do ourselves no harm by indulging an improper spirit. If this affliction be met with a Christian temper, it may with truth be said to you—

> 'The cloud you so much dread
> Is big with mercy, and shall break
> With blessings on your head.'

"I have done what I thought was my duty. If I have done wrong, I hope God will pardon the fault. And if any think I have been influenced by mercenary motives, perhaps they will think differently at the all-revealing day. We came together in love; God grant that when we separate, we may do it in love.

"And now, let no one's hands be feeble, or heart faint because of this. 'Thy God, O Zion, reigneth; he shall cover thee in the day of battle. The Lord is a sun and shield, the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly. May he ever be as a wall of fire round about you.

"*Reading, February*, 1823."

The motives of Mr. Green for so important a step could not have been questioned by any who knew him, even though they had not been brought out in the clear and simple style of the foregoing statement. But it is highly refreshing to read so distinctly the workings of a truly conscientious mind, on a question so deeply involving his personal happiness and the welfare of two sister churches. He sought to God, as his father and guide, with all the simplicity of a child, and God did not refuse to guide

him in the right way, nor did he subsequently withhold the most cheering testimonials of his paternal approbation.

The following is his answer to the call from Union Church.

"*To the Union Church, and Society worshipping with them, in Essex Street, Boston.*

"Brethren and Friends,—I received from you a call in due form, bearing date November 12th, 1822, to become your pastor. The considerations it brought before my mind were in a measure new and deeply interesting. It was a subject which seemed to demand mature reflection. Had I been wholly disconnected with a people, I should still have felt that a station on the walls of Zion of such responsibility, and exposed to so many difficulties, was not to be hastily entered. But when it was viewed as involving a separation from a people towards whom I felt a truly pastoral regard, and whose strong attachment to me I had no reason to doubt, it presented a question doubly trying. My mind was for some weeks held in a state of most painful suspense; when I looked at your situation, and contemplated the field of usefulness which seemed opening there in the providence of God, I felt my heart powerfully drawn towards you; when I took into consideration my health, the qualifications of my mind and my heart, I trembled for their incompetency; when I looked around upon my people, and saw them universally clinging to me, I felt as though I could not rend myself away, but must yield to those feelings, a violation of which nothing could justify but an imperious sense of duty.

"In this state of uncertainty as to the path of duty, I would gladly have thrown the responsibility from myself upon an ecclesiastical council; but to this my people would not consent; as they had given me the liberty in

the contract of settlement of dissolving the connection at six months' notice, they insisted on my deciding for myself. Consequently, I have most seriously weighed the subject, and endeavored to look at it in all its near and remote bearings; I have sought the advice of my brethren in the ministry, and others best qualified to take an impartial and comprehensive view of the subject; I have often, and I trust with a good degree of confidence, spread it all out before Him who is king on the holy hill of Zion; and the result of all is, that I have been led to a tolerably clear conviction, that it is my duty to commend my flock here to the Shepherd of Israel, and accepting your call, devote myself to the more difficult and responsible labors which he might appoint for me among you.

"Whether this conclusion at which I have arrived with much trembling, will advance your spiritual interests or my own usefulness, will be known better on another day. Amidst all our darkness in this world as to what is best, the promises of Holy Writ are most comforting. 'They that wait upon the Lord shall renew their strength. In all thy ways acknowledge him, and he will direct thy paths.' I hope, dear brethren, we both, in this important affair, have acknowledged God, and waited upon him; and that the future unfoldings of his providence will prove that the wisdom which cannot err has guided our steps. But whatever calamities may befall any particular vineyard of the Lord, and how much soever our own hopes of success in any specific plan may be frustrated, the attributes of Deity are pledged to defend that church which he hath purchased with his blood; her safety rests on that arm which bears up the pillars of the universe.

"I doubt not but you are looking towards me with as much regard as I deserve; and on my part be assured, I am not without hopes of seeing some fruit of my labor

among you. But oh, let us never, never forget, that neither is he that planteth, any thing; neither he that watereth; but God that giveth the increase.

"The connection contemplated between us is most solemn and important; its consequences will not cease with time; they reach forward to the judgment day and take hold on eternity.

"Pray for me, dear brethren, that I may come to you in the fullness of the blessing of the gospel of Christ.

"Most sincerely and affectionately,

"Yours in the Lord,

"SAMUEL GREEN.

"*Reading*, *February* 15, 1823."

He was installed over the church and congregation in Essex Street, March 26, 1823.

CHAPTER V.

HIS PASTORAL CHARACTER — PUBLIC SERVICES — REGARD TO CHILDREN — LETTERS TO HIS DAUGHTER — TO G. — TO THE CHILDREN OF THE MATERNAL ASSOCIATION — ADDRESS TO THE CHILDREN AND FRIENDS OF UNION CHURCH SABBATH SCHOOLS.

We are brought now to that portion of Mr. Green's life when his character attained maturity, and when the circumstances in which he was placed favored its full development. Preceding years had formed the training period; his intellectual and moral powers had been subjected to severe and trying discipline, and at no point before had he regarded himself as settled down in his destined field of labor. All had been experiment. Feeble health, frequent interruption of his studies, and deranged plans of usefulness had pressed heavily on his active powers, and accumulated a mass of discouragements that any mind less buoyant than his own had struggled in vain to sustain.

But now he found himself planted, in the providence of God, in the midst of a people that knew well how to appreciate his qualifications for the office to which they had called him, and were prepared to become laborers together with him in the upbuilding of Zion. With open arms

they received him, and with characteristic generosity he threw his whole heart and soul into their service. Coming among them as "a man of God," and as their servant for Jesus' sake, and finding them ready to enter cordially into his views of the measures to be adopted for saving souls and magnifying the grace of the Redeemer, he felt himself at once *at home*, and identified thenceforward all his own interests and happiness with theirs. Here was room for the successful exercise of all his powers of invention, of all the warm affections of his heart, and of all his physical energies: for his object was simple—to make "the people all righteous, that they might inherit the land forever," and that "a little one might become a thousand, and a small one a strong nation."

It may be questioned whether any man, of the present age at least, has been more entirely and judiciously devoted to the spiritual welfare of his church and congregation. Comparisons are invidious always, and they are not called for here. But truth constrains the remark, that, till health and strength failed, he held himself back from no service that seemed to be demanded by the exigencies of his people; and that in judging of these exigencies, his own ease, and even a due regard to health, were shut out of sight, and *their* welfare engrossed each thought, and decided each movement. By day and by night; in the parlor and the study; in the lecture room and the chamber of sickness, he was ever ready for the various offices of instruction, exhortation, counsel, reproof, and consolation.

> "——— in duty prompt to every call
> He watched and wept, and prayed and felt for all.
> And as a bird each fond endearment tries,
> To tempt her new fledged offspring to the skies,
> He tried each art, reproved each dull delay,
> Allured to brighter worlds, and led the way."

While thus laboriously engaged, he would pleasantly say—"let us feel with good Mr. Fuller, that the way for us to have any joy is, to rejoice in all our labors, and then we shall have plenty of joy." Often too with a smile he would repeat the following favorite lines, when his incessant labors and consequent fatigue were the subject of sympathizing remark :

"The more we toil and suffer here,
The sweeter rest will be."

In all these duties he was not less singularly happy than faithful. Though he felt the liveliest interest in all the great movements of the Christian world, and occasionally consented to take an active part in urging them onward ; yet the bosom of his people was his "loved home ;" there he found a sphere of action perfectly adapted to his taste ; a field of labor returning him an early and abundant compensation for his toils.

Impassioned energy strongly marked his public labors. In thought, and language, and action, his style was simple but earnest. If there was drowsiness in his audience, it was not the speaker's fault; if there was indifference, it had not its source either in the substance or manner of his address. He was clear in the exposition of his views ; full and distinct in their enunciation ; animated and urgent in their enforcement. These were qualities of address which nature had given him, and which were sedulously cultivated as indispensable to a successful ministry—qualities that he highly prized in other men, and for the sake of which he could readily overlook all minor deficiencies. A deep solemnity also pervaded his manner, combined with the tenderness which so often produced a melting effect on the most hardened. To the unfeeling heart there might have appeared to be, sometimes, an unnecessary urgency, but it was only the spontaneous and

resistless overflow of holy indignation against the despisers of God's authority and the wilful neglecters of the great salvation.

Christ crucified was the "Alpha and Omega" of his preaching and conversation; but it was especially in his sermons preparatory to the administration of the Lord's supper, and in his addresses at the sacramental board, that Christ, the unexhausted and exhaustless theme of his laboring thought, was brought most vividly before his hearers, as "all in all" in the government of God.

There was also a simple and fervid eloquence in his public devotions; a richness of thought, an elevation of spirit, and a depth of emotion, that often moved the whole congregation, and made them feel that the man who was their mouth to God, stood hard by the holy of holies, and held the most intimate communion with the great Intercessor, not only in the sanctuary but in the closet.

In the lecture room he was still more at home than in the pulpit. The fullness and familiarity of his biblical expositions, the freedom and pungency of his appeals to the conscience, and the copiousness and tenderness of his addresses, whether to the impenitent, the broken-hearted, or the established believer, will never be forgotten by the hundreds who used to hang upon his lips.

His method in the administration of baptism was remarkably impressive. It was an ordinance very dear to him, because most closely connected in his eye with the prosperity of religion and the conversion of the world. He, therefore, uniformly aimed to make its divine authority clear, persuasively advocated its obligations and illustrated its benefits, by accompanying remarks and appropriate prayers. Nor did he stop here. After children had been thus dedicated to God, they were objects of his special solicitude and pastoral attention, and were followed by his unceasing prayers and instructions.

Nor did he overlook any of the children of his congregation. Either at the close of the afternoon service on the Sabbath, or in the afternoon of some week-day, he regularly met them for the purpose of explaining to them familiarly the great doctrines and duties of religion; bringing his style of instruction down to a level with their capacity, and deeply interesting their minds in subjects commonly deemed too abstruse for the comprehension of the young.

The following short letters to children, are worthy of insertion here, not only as specimens of his intimate acquaintance with the structure of young minds, but as containing sentiments of sterling value.

To his little Daughter.

"On sealing mamma's letter, papa thought his little daughter would be much pleased if he should write her a few words. He remembers when he was a child like S. A., he was greatly delighted with any thing he could call his own. Papa you know never forgets you and little sister, when he writes to dear mamma; but this is to be *your letter*. You know papa loves to please you, and greatly loves you, as God also does, when you are a good girl. Though now a great way from home, I think as much about you as if I was at home; and while you are reading this, I shall perhaps be thinking about you, and praying God to be your father and bless you.

"I was glad that my daughter was pleased with the little book of hymns I sent her. They were very sweet hymns—were they not? I would have sent you other pretty books, but since I left England, I have not been where they print such pretty books for children. Alas! the poor little children in France and Italy have no pious parents and teachers to print them any such pretty books;

they play on the Sabbath—have no good books—do many naughty things; papa pities them, and thinks S. A., when she reads this, will pity them too. A great many of the little children here go about the streets half naked and half starved, and follow me sometimes a mile, begging for a cent. One day when I was going up the steps into the museum of the Vatican at Rome, one of these little beggar girls caught hold of my hand and kissed it without saying a word. I could not help giving her a trifle, though I do not usually think it best to give to street beggars.

"I see that this little letter is almost full, though I have not said half as much as I wish to say to my dear daughter. I suppose you are with grandpa' and grandma'. Do you try to please them and make them happy? Do you obey dear mamma the first time she speaks? Are you very glad that your little sister or cousin have a pretty thing, even if you have none like it yourself?—Papa hopes S. A. loves to say her prayers and hymns and get her lessons, and does not get tired before she is done, nor grieve mamma by being careless. Now papa thinks of all these things, and will expect, when he comes home a few months hence, to see his daughter greatly improved. Oh how pleased will papa then be!"

To another Young Friend.

"My dear G.,—You know I love you, and feel very desirous you should be a good boy in all respects; for such alone is a happy boy, and promises to be a useful and happy man. From some cause or other, though I love your brothers and sisters very much, I have long felt a peculiar interest in you, and am persuaded I discover in you those elements, which with the grace of God and your own careful endeavors, will render you a good

and highly useful man. But remember these two things are necessary, *the grace of God to give you a new and holy heart* and bless you in all your ways, and *your own diligent and careful endeavors.* You have many temptations to do wrong; you meet many wicked boys at school and in the streets, who would gladly persuade you to be as irreligious and profane as themselves; they want the countenance of your example in all their idle and sinful courses; for they have a conscience as well as you, which tells them at times that it is far the wisest and best course to fear God and pray to him, and be diligent and good. Their consciences may not be as well instructed as yours; they may have no pious mother as you have, to check, instruct, and warn them; yet they all have a secret conviction that sober, pious, and industrious persons, whether young or old, are the most noble and worthy of esteem, both in the sight of God and man; and that sin in every form is mean and despicable, and will soon appear so in the eyes of the whole universe. Youth are often led into what they know to be wrong and sinful, from the fear of being *singular*, and laughed at. Now I think you have a good deal of decision; yet I fear you may sometimes be tempted in this way. But will you be moved by the laugh and scorn of the irreligious? Have they your good at heart as much as your pious mother? Have they her experience and discretion? Suppose you do appear singular and odd among the profane, the Sabbath-breakers, the prayerless, the revilers of religion; you will have the most delightful, lovely, and honorable companions on your side; all the godly persons on earth, all the prophets, apostles, and martyrs who have gone to heaven, and all the holy angels; and, what is more than all, you will have God the Father, Son, and Holy Ghost as your everlasting companion, and friend, and portion. Will not the friendship of these be a most profitable and

delightful exchange for the friendship of those sinful youth you may lose by becoming pious, and living in all things a holy life? I am persuaded you think so. * * * * Lately you have had more warnings and serious thoughts than usual. Perhaps you have made some promises, at least in secret, to attend to the welfare of your immortal soul. I hope you have, and will not break them—you must not. Why, my dear G., should you not be sorry for your sins, and go to the loving Saviour with holy confidence *now?* Never will there be so good a time—never one so easy and favorable. Will you not resolve with your whole heart now to become a pious youth? Noble, important resolution!"

To the dear Children of the Maternal Association.

"My little daughter has just been repeating to me the text which your kind mothers have given you to think upon, and recite at this meeting. It is a sweet text, full of heavenly instruction. It dropped from the lips of him who spake as never man spake; who condescended to take little children into his arms and bless them. Oh it contains precious truth, sufficient to save you and millions of other dear children. Here is the whole plan of the great and wonderful salvation, summed up in one verse. Mark it well. Here is the moving cause—'God so loved the world;'—the great price—'He gave his only begotten Son;'—the way in which you are to make this salvation yours—'that whosoever believeth on him;'—your undone condition without Christ—'should not perish;'—the great blessedness you will be raised to, if you will believe on him—'but have everlasting life.'

"I have not time to explain these beautiful words of Christ further to you now; but your dear mothers, who have brought you together, understand the passage, and will explain any thing concerning it you may wish to know.

"My dear children, I congratulate you on the distinguished privileges you enjoy in being members of the Maternal Association, and having such mothers as God has blessed you with—mothers that pray and labor day and night to bring you acquainted with Jesus, your best friend.

"I found no Maternal Associations in any of the countries of Europe in which I travelled. I took several of the constitutions of this society, and gave them to mothers in Liverpool, London, and Paris. I said, perhaps God will bless them to the salvation of many mothers and their dear children. I often thought of the dear children of this Maternal Association, when I saw around me in France and Italy thousands of children who had no Bibles, no books, no mothers who cared much even for their bodies, and none who cared any thing for their precious, immortal souls. Instead of bringing their children to maternal meetings, or the sanctuary, to be instructed in the gospel, they carried them to a Catholic church to kiss the toe of some image, and say their prayers to pictures.

"My dear young friends, I love you much, and my prayer is, that you may so receive this delightful text into your hearts, that Christ may love you with an everlasting love, and take you and your dear parents at last into that heaven which is full of holiness and love.

"From your sincere friend and pastor, S. G."

The spiritual interests of the youthful part of his congregation lay very near his heart; and in addition to the ordinary means of arresting their attention and engaging their affections in their childhood, he used annually to meet those advanced toward mature age, on the last day of the expiring year, or on the first day of the commencing year; the females in the afternoon, and the males in the evening, when he appropriately and affectionately ad-

dressed them on the subject of their relations to God and eternity. Not an instance is recollected in which these meetings did not prove beneficial, and the conversion of many may be traced directly to their influence.

To the system of Sabbath school instruction he attached great importance, and was wanting in no effort to render it in the highest degree perfect, in its application to his own congregation. Full well he knew that its efficiency depended mainly on the encouragement it derived from the unobtrusive but unremitting supervision of the pastor; and that no wisdom, nor zeal, nor self-denial of teachers could supply "the lack of service" to the cause, from the pulpit. On this point therefore, his energies were concentrated with power and effect.

The reader will be gratified with the paper that follows, on this subject, though left by the author unfinished; and with much to be supplied in the course of delivery from a heart warmed by the occasion.

An Address to the Children and Friends of the three Sabbath Schools connected with Union Church and Society, Essex Street, on the afternoon of Thanksgiving day, December 2, 1830.

"If we have felt as we ought this day, we have been looking back upon our past lives, around among our friends, and abroad over the church and the world for occasions of holy gratitude to God. We may now cast our eyes on this group of young immortals, and a scene presents itself which cannot fail to excite the warmest and loftiest gratitude in the bosom of every Christian philanthropist.

"I doubt whether the faithful and diligent teacher looks back this day upon any of those labors and sacrifices which God has enabled him to sustain, with more satisfaction and gratitude, than upon the efforts he has made in the Sabbath school.

"Nor do I believe that these dear children and youth feel more glad of any thing they can remember to have done since last Thanksgiving, than that God has enabled them to overcome all temptations and difficulties in the way, and appear punctually and regularly at the Sabbath school. Should I ask each of you by name whether you do not feel happier in looking back upon hours spent in the Sabbath school, than upon hours spent in play, would not every one of you answer, YES? Those eyes that are looking at me so pleasantly speak their gratitude for the Sabbath school.

"I thought, my young friends, you would be pleased on Thanksgiving day to meet, all of you here by yourselves, and pray and sing hozannas to the Son of David. I remember having a very good meeting with you, when we saw that wonderful picture of Christ crowned with thorns and rejected of the Jews; and I cannot but hope that the same Jesus, whose picture we there saw, will be with us to bless us all at this time.

"I know some say, it is of little use to address children, because they are so inattentive, and remember so little of what is said to them. But I don't think so. I have generally found children and youth very attentive, and I have often been surprised to find how much of a sermon or an address, when it is plain, they will understand and remember.

"In Proverbs xxiii. 26, you will hear God addressing you in this very sweet and condescending language—

'My son, give me thy heart.'

"This you may, if you please, call my text; for the few minutes which remain to be occupied in speaking to you will be chiefly taken up in telling you what is implied in giving your heart to God.

"God is coming to each of you, in all the good and

pleasant things of this day, and in all the good and pleasant things which you can remember, and saying, 'My son, give me thy heart.' 'My *son*;' this is very kind language—is it not? God wishes to be your father—to adopt you as his dear child. But what does he mean by calling on you to give him your heart? He admonishes you that your hearts are very fickle and fond of toys and and trifles; that you are often unwilling to think about God, and pray; and that you have hearts more set upon this world, than upon your Father in heaven.

"Now, in order to comply with this entreaty and become God's dear children, you must,

"1. Love him. Love is always due to a kind father, and is uniformly claimed by him. Does not every earthly father feel greatly injured and displeased, when treated by a son whom he has tenderly nourished, as though he had no affection for him? Now God has more claims upon your love than any earthly parent can have. Do you look to your parents as the instruments of your being? God is the great original author of their being, and of yours also. He made all your limbs; gave you the faculties of memory, of reason, and of thought; all your health and activity; bestowed upon you all the means of enjoyment, both bodily and spiritual, which you possess.

"Have your parents watched over you with a tender solicitude night and day, during the helpless years of infancy and childhood? It is your parent in heaven that has given your parents on earth all their tender feelings toward you, and all their strength to watch over you, and all their means of providing for your numberless wants. Besides, had not God himself watched your path by day and by night, and guarded you from dangers with unceasing attention, all the anxieties of your parents would have been ineffectual.

"Have your parents warned you against the ways of

folly and sin, and pointed out the dreadful consequences of going in the way of transgressors, and keeping company with the wicked? Have you heard the solicitous entreaty from the lips of a kind father or fond mother—'O my son, do not so foolishly?' Who imparted to your parents this affectionate fidelity, which may have preserved some of you from a thousand crimes? Is it not God—the same great, and lovely, and glorious being, who comes down from heaven this afternoon, and says to each of you, 'My son, give me thy heart?'

"Do you not feel that you ought to love your earthly parents, when you consider at how much expense they have been in providing you food and raiment, and the means of education? Oh, how much they have toiled, and how many sacrifices they have made to promote your happiness. But all this is nothing compared with what God has done for you. What treasures he has lavished upon you! What a sacrifice he has made! You know the story of Bethlehem and of Calvary. In the person of his Son, he has not only toiled and endured unspeakable hardships and trials, but actually submitted to a most painful and ignominious death, that he might procure you blessings here, and raise you to the glories of heaven hereafter.

'See! the blood is falling fast
From his forehead and his side!
Sister, he has breathed his last!
With a mighty groan he died!
He, who was a king above,
Left his kingdom for a grave,
Out of pity and of love,
That the guilty he might save!
Down to this sad world he flew,
For such little ones as you.'

Ought you not, then, to love so lovely and kind a being as God is?

"2. You must trust and confide in him.

"Nothing is more common, than for a child to put confidence in a beloved parent. Indeed, it is proverbial with children, that what their parents say must be true, whether the reasons of it can be seen or not. Now if you would give God your hearts, and be his sons and daughters, you must believe unhesitatingly every thing he says. You must believe every word he has spoken, and every doctrine of the Bible, with the same kind of unsuspecting trust you place in the words of your parents. If you meet with things in this blessed book which you cannot understand, or which you cannot reconcile with one another, or with your reason, you must not reject them on this account, but you must trust God just as you do your parents, when they give you commands and lay you down rules, the reason of which you cannot comprehend.

"My dear children, you must put more confidence in God than in all the world besides; and you must turn a deaf ear to all who would lessen your confidence in God, or in any of the truths of his word. Should any child, or man, or woman, tempt you to run after vain and sinful amusements, as the theatre, and other places where dear youth are blindfolded by delusion and plunged into wo, and should they tell you there is no harm in disregarding the advice and warning of faithful teachers and parents; don't believe them, for God says 'Keep thy father's commandment and forsake not the law of thy mother.' Prov. vi. 20. 'Cursed be he that setteth light by his father or his mother, and all the people shall say, Amen.' Deut. xxvii. 16.

"Should any attempt to flatter you that God can wink at sin, and that he has provided no hell where he will forever punish the impenitent; if you would be God's children, you must not believe them, for he hath said in the plainest language, 'The wicked shall be turned into hell,

and all the nations that forget God. These shall go away into everlasting punishment.'

"Should a person attempt to persuade you that you have no need of giving your hearts to God more than you always have done, and that you can please God and go to heaven without a new heart; you must not believe him for a moment, for God expressly declares, 'Except a man be born again he cannot see the kingdom of God.' The whole reason why dear children and youth are led into the ways of folly and vice, is that they believe man more than God; they believe those who flatter their foolish hearts, passions, and appetites, but will not believe God's holy word, which always tells them sober and wholesome truth.

"3. Fear God. An earthly parent expects you to fear him. 'Ye shall fear,' says Moses, 'every man his father and his mother.' Not a slavish fear, but a filial fear mixed with love. As you have no true wisdom till you give your hearts to God, so this fear of the Lord which always accompanies it, is proclaimed from heaven to be 'the beginning of wisdom.'

"To behold dear children modest and unassuming before their parents, teachers, and elderly people, is a lovely sight. But oh how much more so to see them afraid of displeasing God! Such, like good Obadiah, who feared the Lord from his youth, may expect that God will honor and bless them. 'Like as a father pitieth his children, so the Lord pitieth them that fear him.' And if you have this fear, you will show it by hating and avoiding sin. The thought of sin will be painful to you. You will wish to fly from every scene and place where God's holy Sabbath or word is profaned. Contemplating the omnipresence of a holy God, you will exclaim—

'Oh let these thoughts possess my breast
Where'er I rove, where'er I rest,
Nor let my weaker passions dare
Consent to sin, for God is there.'

"I have but one thing more to mention, as included in giving your hearts to God, namely,

"4. An obedient spirit. Would you be God's dear children? then you must obey him in all things; you must press his holy Bible to your heart, and take it as your rule of conduct at all times. Is that child's heart set upon his parents, who is continually disobeying them? No, no; the disobedient child is a prodigal; though a son by birth he forfeits his title by disobedience.

"Obedient children wish to learn their duty. Hence, they will be inquiring of their parents and of their teachers, what will please God? And most of all, they will pray; they will love to go to God and ask him what is their duty in all things? Oh it is a delightful sight; it swells with rapture the bosoms of angels, to see a dear child kneeling before the great God, and saying, 'Lord, I am a poor ignorant child; I want to love thee, and obey thee in all things; show me what will please thee.' Have you this obedient, humble spirit? Then, when God speaks, 'My son, give me thy heart,' you will not hesitate a moment to give him your whole heart. When God speaks, 'Children, seek ye my face,' you will readily and cheerfully reply, 'Thy face, Lord, will we seek.' When God speaks, 'Remember now thy Creator in the the days of thy youth;' you will cast away from you the follies and vanities of youth, and store your memories with delightful views of God and his great salvation. You will be ready to say—

'These trifling pleasures here below,
I wonder why I love them so;
They cannot make me blest;
Oh that to love my God, might be
The greatest happiness to me!
And may he give me grace to see,
That this is not my rest.'

"Now, my dear children, I have done speaking to you; but you may listen and hear the very few things I have to say to your instructors, parents, and friends.

"Friends of these children, you perceive from these remarks, that the object of the Sabbath school is most elevated and glorious. It is to imbue their minds with God's holy word, 'the entrance of which giveth life; it giveth understanding to the simple.'

'———— A page
Which not the whole creation could produce,
Which not the conflagration shall destroy,
In nature's ruins not one letter lost.'

The object is to make them blessings in the families with which they are connected, lights in the church of God, and pillars in the community; to elevate them from degradation and sin to a companionship with angels—to crowns of glory in the paradise of God.

"The time does not permit me to enter into any discussion of the advantages of the Sabbath school system—a system which is destined to encircle this dark world with a flood of light.

"I shall but barely state several advantages resulting from it, and leave them for your reflections.

"1. This system usefully employs the children on the Sabbath.

"2. It imparts to them the best of knowledge—the knowledge of the Holy Scriptures.

"3. It improves the teacher in sacred knowledge.

"4. It improves the habit of benevolent action. Its labor is its grand recommendation. We want a host of young men and women for holy toil. The house to be builded for Christ is exceedingly magnificent.

"5. It improves parents in scripture knowledge.

"6. It prepares the children to be profited by the instructions of the preacher.

"7. It guards them against the delusions of error. Nothing is wanted but a knowledge of the Bible, to banish all errors from the earth.

"8. It prepares the way for extensive and powerful revivals. It is preparing the ground for an abundant harvest.

"9. It will raise up a great company of faithful pastors and missionaries—such as Apollos, who was 'mighty in the Scriptures.'

"10. It will send a current of holy influence through our halls of legislation. Those who now fill them will probably never, as a body, be imbued with the spirit of the gospel.

"11. It will remedy pauperism.

"12. It will promote the public peace."

CHAPTER VI.

HIS CONDUCT IN THE AFFAIRS OF THE CHURCH—CHURCH VISITATIONS—LETTERS OF ADMONITION TO OFFENDERS—REASONS FOR NOT DISMISSING A MEMBER OF HIS CHURCH TO THE WORLD, NOR TO AN UNITARIAN CHURCH—LETTER ON THE DELUSIONS OF MORMONISM—ATTENTION TO RESIDENT STRANGERS IN THE CITY.

He had learned how to "behave himself in the house of God, the pillar and ground of the truth," "giving none offence, but pleasing all men in all things; not seeking his own profit, but the profit of many, that they might be saved." He won the entire confidence of the church, and ever secured a ready acquiescence in all his plans and propositions; nor was he slow to propose any measure that seemed to him to be demanded by the exigencies of the times. "In all cases in which he presided at meetings," says one, "I never saw him but once give a direct rebuke to a church member; and then, he seemed like one moved by the Holy Ghost—full of meekness, yet authoritative. So deeply was it felt that all his plans were the result of prayer, that however startling or unusual they might be, no disastrous results were apprehended from them, under his direction." None could more successfully drive a point of duty; and none were ever less chargeable with driving *men*, for in securing the ends he

aimed at, he used only that kind persuasion which is dictated by "fellowship with Jesus," and readily yielded any point of minor importance to the ignorance or prejudice of those whose views were less enlarged than his own; while his eye was steadily fixed on his main object.

It was his peculiar happiness to be able to bring the various talents of the several members of his church into active exercise, as occasion required. And holding it as an established truth in the Christian economy, that growth in grace is promoted by activity in works of faith and labors of love, such occasions were seldom wanting. "Teaching we learn, and giving we retain," is a maxim that no church member would venture to deny, nor be able to forget, under his ministry. The inactive Christian, must ever be but a shrub of stinted growth in the garden of the Lord, instead of a well-proportioned "tree of righteousness;" and his uselessness can hardly fail to be manifest to all, in the light of a devoted pastor's example.

He had always in view something more than simply to preserve the piety of his church from extinction; he aimed to impart to it the glowing warmth of the best days of Christianity, and to give it the consistency and beauty which should constrain the admiration of an unbelieving world. Hence he was led to propose an annual visitation of all the members of the church, and of as many members of the congregation as wished it, by committees both of male and female members, for serious conversation and prayer. By this means the church members became intimately acquainted with each other, and any individuals in the congregation being in an anxious state of mind, and unknown to their pastor, were brought to his knowledge. Let such a plan of visitation be universally adopted in our churches, and faithfully prosecuted, and it admits not of doubt that they would at once arise from the dust, and put on their beautiful garments, and constrain the ac-

knowledgment of their consistency and strength from thousands who now hold their professions and distinctive badges in derision.

His views on this subject will best be learned from a brief address once made to the church, at the commencement of one of these general visitations.

"There are few, if any, more important duties than those which are connected with our situation in our respective families; and here, every parent and every head of a family, who is sensible of his responsibility, and of his temptations to unfaithfulness, deeply feels his need of the prayers and the Christian exhortations of the brethren. And is the honor of religion concerned in the general walk of a private individual? Much more must the honor of religion be concerned in the example and conversation and instruction given, by which a whole family is influenced and moulded in a course of preparation for becoming sources of blessing or cursing to the church of God.

"The course of religious visits which the church are now making to each other's families, is manifestly sanctioned and enforced by the command of the apostle—'Exhort one another daily, while it is called TO-DAY; lest any of you be hardened through the deceitfulness of sin.' This course will open the door for the most important kind of friendly and brotherly exhortation; and, accompanied by the Spirit of God, I anticipate the most happy results. It is proposed by the brethren of the church to visit immediately, in companies of two, every family in the church, and likewise those families in the congregation who may particularly request it.

"Much will depend on the manner in which these visits shall be performed. On this point, therefore, I shall suggest a few thoughts.

"Those who make these visits should be careful to have their own minds in a spiritual frame; and should make it a subject of special prayer, that the Spirit of God may accompany them. They should earnestly intercede for all the members of the family visited, and, that salvation may come to that house. Go with your heart full of love to the souls whom you are to meet, realizing their infinite worth, and that they must be converted, if they have not been, or perish eternally. Go clothed with humility, feeling your utter unworthiness of being honored as the instruments of quickening the children of God or converting sinners, and your utter insufficiency, without the Holy Ghost to give you thoughts and words, and to open the hearts of those with whom you converse. Go, however, strong in faith, giving glory to God. Go pleading the promises, that God hath never said to the seed of Jacob, Seek ye me in vain; and especially that precious promise, 'It shall come to pass in the last days, saith God, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy; and on my servants and on my handmaidens, I will pour out in those days of my Spirit.'

"There should also be a preparation on the part of the family to be visited. They should make it a subject of special prayer in secret, and at the family altar; make it an occasion of serious self-examination, and of reviewing the manner in which they have walked before their household, and how far God has been honored or dishonored in their family. The head of the family, and any others to whom the duty may fall, should speak affectionately and solemnly to all the members, on the importance of improving the visit to their own spiritual and eternal good, reminding them that God will be present, and will call them at last to a solemn account for this and for all their privileges.

"When the brethren come into your families for this purpose, let no time be lost; remember it is to be an affectionate, solemn, and strictly religious visit. Let your families be collected, and let every facility possible be given, that all the members of your family may be profited. I should recommend that the visits be short—perhaps within the compass of an hour, and attended with prayer. If proper arrangements be made, and suitable topics introduced, and the Spirit of God be present with you, much may be accomplished in a short time.

"Should it be asked, What topics ought to be dwelt upon at these visits? I reply, this must depend in part on circumstances; but I will suggest a few things. Let the head of the family, without loss of time, make a statement of the spiritual condition of the several members, and the religious instruction given in the family. This would open profitable subjects of remark, furnish means of making the conversation more appropriate, and likewise give occasion to mutual information and improvement on the religious government and instruction of a family. Then you might speak of the gracious covenant which God makes with believers and their households—its obligations, its duties, and its blessings; the responsibility of the parental relation—that on it, God has suspended to a great extent the character and the eternal condition of happiness or wo of the children. You may speak of the worth of the soul; of death, how soon it may clothe that family with mourning; the solemn day of judgment, and the separation which will then take place between believing parents and their impenitent children. You may dwell on the importance of a new heart, and its absolute necessity in order for any solid happiness here, and for admission into heaven.

"These are some of the subjects on which you will do well to converse at these religious visits. And if this

duty is begun with that prayerfulness, self-examination, and confidence in the promises, which has now been suggested, I doubt not but the Spirit of God will be with you, and you will feel your hearts enlarged, and each family you enter will be as a Bethel, even as the house of God.

"And, let me say a word to the youth in those families where visits shall be made. Many of you have been dedicated to God in the holy ordinance of baptism. On you the church and the church's Lord have a special claim. You bear the seal of God on your foreheads. It is for your salvation in a special manner, that all these prayers are offered and these efforts made. The church and all your pious friends know your danger, and feel that if you are lost through any negligence of theirs, the blood of your souls will be required at their hands. Let all the youth in the families visited feel that it is a great privilege to be counselled, and warned, and to have the great things of religion brought near to them. Remember, my young friends, if your parents and Christians around you are not stirred up to feel more for you, and pray more for you, and be more faithful to you, the prospect of your ever being converted is awfully dark. Avoid the conversation and the prayers of the pious now, and God will place between you and them hereafter the impassable gulf. Yes! shun the faithful admonition and the affectionate entreaty, and you shall not be long troubled with it. Even if you and your Christian friends live, they may grow weary, and you will be ushered into the active scenes of life, and be surrounded perhaps with none who will thwart you in your progress down to death. Oh that you were wise and would consider your latter end! Oh that you knew the privilege of living in a family where you are surrounded by those who care for your souls!

"The advantages which I anticipate from such an occasional visitation are great. It would tend directly to

make the church more interested in the spiritual welfare of each other's families; and we are commanded to look, not every man on his own things, but on the things which are another's. You would be enabled to pray with far more interest for each other, and there would be more of a Christian sympathy running through the church.

"It will call the attention of parents to the spiritual condition of their children and household.

"It will impress those who have no religion with a conviction that there is a reality in it, that church membership is not merely a name, and that real Christians care for souls. There is always a tendency in the human heart to lessen the duties, and to do away their importance, connected with a public profession of religion. There is a continual tendency to bring the church down to a level with the world, so that it may be triumphantly said, 'What do ye more than others?' And, for a century past, there has been a woful decline in our country, so that in a great many churches a profession seems to imply no peculiar duty, except to come to the table of the Lord. But, my brethren, this is not the way to glorify Christ and save souls. This is not the state of things where God pours out his Spirit. It is an impious denial of our Master, and I pray God it may never be witnessed in this church.

"You now see what are some of the results in relation to the Christian, when God pours out his Spirit. He awakes to every duty. All his graces are revived. He walks by faith, and not by sight.

"It had a most wonderful effect on the disciples.

"I might advert to its effect on sinners—opening their eyes—turning them from darkness to light, &c.

"It is the greatest blessing God ever bestows upon a people."

[Unfinished.]

None were admitted to a standing in the visible church during his ministry, without a faithful examination of "the reasons of the hope that was in them," and satisfactory evidence of a change of heart, and a life of devotement to the service of Christ. The principle long established in the evangelical churches of New England, of admitting no one "suddenly" to the church, or without sufficient time to try the value of religious experience amid the temptations of the world, was steadfastly maintained; and a cordial acknowledgment of the distinguishing doctrines and duties of the gospel, as laid down in the fullest confessions of faith adopted by the orthodox churches generally, was required. Consequently, cases of discipline were comparatively few; yet whenever duty demanded the admonition, or even the excision of a member, the voice of Heaven was obeyed.

The spirit of Christian love and meekness with which offenders ought invariably to be met, is happily displayed in the following letters of admonition.

To Miss —— ——.

"It is with no little pastoral solicitude that I have thought of your spiritual state for some time past. You cannot doubt my earnest desire to promote your present and eternal welfare. I have ever viewed you as one of the precious lambs of my flock, for whose spiritual condition I have felt a solemn responsibility, and who, I fondly hoped, would be, through rich grace, a star in the crown of my rejoicing in the day of the Lord Jesus.

"It is with heartfelt grief that I hear of your fainting and faltering in your Christian course. I fear you are not honoring your Christian profession. I fear that after having put your hand to the plough, you are looking back —that after having been brought to the threshold of

heaven, you are sighing for the vanities and pleasures of this poor dying world.

"Have you not perseveringly neglected secret prayer, and the daily reading of the Holy Scriptures? Have you not indulged in that light and trifling conversation and conduct, which does not become a young woman professing godliness? Have you not perseveringly neglected the Lord's supper? Have you not frequently attended a meeting which you are conscious you could attend with no satisfaction when in a devout and prayerful state of mind? I fear that in all of these points you have sinned, abusing your own conscience, and grieving the Spirit of God. And my fear is so great, as to give me much pain every time you come into my thoughts.

"I have certainly felt an unusual interest in you as a young Christian, and I cannot give you up. I must still follow you with my prayers, my warnings; and if you will not listen, with my tears. I solemnly and affectionately charge you not to desert your closet; if you do, Satan will get the advantage over you by degrees, until he shuts out the light, and wraps you up in strong delusions. Oh! go to your closet and Bible, if you would not plunge your soul into perplexity and wretchedness. Think of your solemn covenant vows—vows never to be forgotten, never erased from the records of God. Oh *will* you for one morsel of bread sell your birthright!"

What heart is hard enough to resist the touching appeal that follows, made to another offender.

Alluding to a vote of the church, he says:—"It is with feelings of no ordinary sorrow, that I hereby communicate it to you. When I conversed with ———— ————, in her distress for the salvation of her soul, and subsequently, when she expressed the joys of pardoning

mercy, little did I anticipate being compelled to make her such a communication as this. How humble and penitent; how meek and modest; what tenderness of conscience; how afraid of sinning against God, even in thought; how desirous of religious privileges and the company of God's dear children! How pleasant to you was then the light of the holy Sabbath! Did not the monitor within whisper peace? Did not Heaven seem to look down and smile upon you? But how is it with your soul now? Do read and ponder the fifty-second select hymn, 'Sweet was the time,' &c. I am afraid you do not allow yourself to reflect on the awful contrast. I fear you shun reflection, and when you perceive solemn thoughts coming into your mind, you drive them from you. But oh how vain such attempts in the end! They will soon rush upon your poor affrighted soul like an armed man. 'In the latter days,' says God, 'ye shall consider it perfectly.'

"Is it possible you have come to this! Can you forsake the house of God?—slight the memorials of a Saviour's dying love?—throw aside your Bible, and live without prayer? Have you forgotten your solemn covenant vows made before many witnesses, made with much trembling and with many tears?—a covenant solemn as eternity, in which your soul was one party, and the Almighty God, Father, Son, and Holy Ghost, the other? Hurried away by temptation into worldliness, vanity, and sin, *you* may for a season have forgotten it; but the great God, will never, never forget it. To his judgment bar you are rapidly hastening, where it will be unrolled in flaming characters before your distracted vision. Oh! think, I entreat you, of your solemn vows. Go, for one half hour at least, alone; call to mind the words of that covenant which you deliberately took upon you. 'You can never

again be as you have been; you have unalterably surrendered yourself to the Lord, and henceforth, you must be his servant. Wherever you go, these vows will be upon you; they will follow you to God's bar; and in whatever world you are fixed, they will abide upon you to all eternity.' Can you endure the thought of drawing back unto perdition? Can you bear the thought of being cut off from the church of the living God? Lay your hand upon your heart, and seriously ponder Hebrews x. from the 25th to the 31st verse. And may Almighty God have mercy on your soul. Amen and Amen."

In the communication that follows, is contained a brief but clear statement of the principles on which orthodox churches have declined to acknowledge a fraternal relation with Unitarian churches. The fact has often been made the occasion of bitter reproach. The reasons have as often been concealed, either through ignorance or design; yet those reasons cannot be fairly weighed, without compelling an acknowledgment of the *consistency*, whatever may be thought of the catholicism, of orthodox churches. Not so much, it is apprehended, can be said in behalf of the consistency of those who claim unbounded catholicism, and yet forbid a relative under their control to remain connected with an orthodox church, though conscientiously, and by solemn vows attached to it. Too many instances of usurpation of the rights of conscience, like that alluded to below, have occurred within a few years past, and have created no small amount of mental suffering to those little deserving it at the hands of their friends. It is believed, however, that they are now very rare, if not wholly interdicted by the prevalence of a kindlier and more liberal spirit. May they never more be tolerated in a land consecrated to liberty, to the rights of conscience, and to God.

"Dear Madam,—It is with much grief that I perceive your husband persists in the demand that you should be dismissed from our church, and either become a member of no church, or unite with an Unitarian church. Under these circumstances, we are aware your feelings must be intense. We most heartily sympathize with you; and cease not to pray the God of all grace and consolation, that he would sustain you, and not suffer your faith to fail. He that supported the martyrs and the whole army of the faithful, and enabled them to take joyfully the spoiling of their goods, can make you more than conqueror through Jesus Christ, who hath loved you and given himself to die for you. You are not alone in your trials; you are encompassed with a great cloud of witnesses; (read the triumphs of faith and patience in the eleventh and twelfth chapters of Hebrews;) many and fervent are the prayers which are offered, that as your day is so your strength may be. All heaven is looking down upon you with interest. Observe how much notice was taken of suffering Job both by good and evil beings; and God says of his oppressed people Israel, 'I have seen, I have seen the affliction of my people.' You will find many most glorious promises and encouragements in the third chapter of Revelations.

"We are firmly persuaded that it is under most extraordinary circumstances, in this time of liberty and toleration, that you have made the request. Any thing within the bounds of conscience and the teachings of the Holy Scriptures we would do to relieve you from your afflictions. Beyond this sacred inclosure I know you would not wish us to go, and we cannot go. We fear the great God who hath said, 'Them that honor me I will honor, and they that despise me shall be lightly esteemed.' Before his judgment seat we must shortly stand.

"We *cannot dismiss you to the world,* because your sol-

emn covenant has been made, through us, with the Lord your God; it is a most reasonable covenant, and we cannot break our own, nor assist you in breaking yours, without offending our divine Master, and exposing our souls to infinite hazard. Who shall dare to release or excuse a person from a holy covenant to walk in all the ordinances and commandments of the Lord?

"And, for similar reasons, *it is impossible for us to dismiss you to an avowed Unitarian church.* In dismissing a member to another church, we virtually say, that we believe that church to be on the sure foundation, and that the word and ordinances are there so administered, that growth in grace and eternal welfare will be promoted. You know we cannot say this of an Unitarian church. A true church of our Lord Jesus Christ is composed of those mainly, who give credible evidence of a change of heart. So have the inspired apostles represented the church of Christ as consisting of those who have been 'made alive from the dead,'—'quickened together with Christ'—'passed from death unto life'—'created anew in Christ Jesus'—yes, 'brought out of darkness into marvellous light'—'born again'—'born of the Spirit.' Now we know that Unitarians generally discard this experimental religion, which we believe to be the commencement of that holiness, 'without which no man shall see the Lord.' They say of it, with Nicodemus, 'How can these things be?' They admit to the church without any examination as to a change of heart, or experimental piety, and openly reproach what we from our inmost souls believe to be vital godliness. Can we, with a clear conscience, or even a shadow of consistency, recommend a brother or a sister to such a body, as to a church of Christ? Besides, a true Christian church, as both Christ and his apostles assure us, will maintain a holy watch and discipline over its members; but what watch and disci-

pline do Unitarian churches generally, even pretend to? And some of them deride the idea of church discipline. But, most of all, we cannot recommend a beloved sister to a community where the atoning blood of our Lord Jesus Christ, which we view as all our salvation and all our hope, is rejected, not to say, despised. How would holy Paul have viewed such a proposition, when he was saying, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.' 'We have redemption through his blood, even the forgiveness of our sins.' And we are assured, 'there is salvation in no other.' How would Lambert, the martyr, have viewed such a proposition, when dying at the stake, he cried, 'None but Christ! none but Christ!' Nor is our refusal a *new* thing; the evangelical churches of all denominations, and of every age, have felt that the honor of the Lord and his gospel required it. Can we, without offending our Lord and violating our most solemn covenant engagements to you, dismiss and recommend you to a communion where, if you are cordial, you must take another Saviour, and another ground of salvation? Can we do it on our principles and be innocent? Can we do it and meet you in peace at the great day of Christ's appearing?

"Dear madam, I know what it is to bear reproach and opposition; but should afflictions

'——— like a wild deluge come,'

I should not dare to flinch under the eye of my Master. I have read his warning in Luke xii. 4, 5; and I know that the hour is at hand when I shall feel, that one smile from him is worth more than the riches and plaudits of a world. When Christ called Paul into his service, 'I will show him,' he says, 'how great things he must suffer for my name's sake.' And 'they who will live godly in Christ Jesus shall suffer persecution.' But he says, 'Be

thou faithful unto death and I will give thee a crown of life.' How near and glorious the prize!

"Permit me, then, in the name of Christ, to entreat you as you love your husband, your friends, your own soul, and as you love your covenant Lord, be steadfast and immovable, and prayerful, and humble, and you shall yet sing, 'It is good for me that I have been afflicted.'

"Respectfully and affectionately, your

"PASTOR."

The following letter will show the vigilance and tenderness with which he followed the members of his flock into any of those by-paths, contrived by the adversary to decoy the disciples of Christ from the "narrow way," and lead them "through a land of deserts and of pits, a land of drought and of the shadow of death," downward to perdition. The delusions referred to are those of Mormonism. The influence of this communication on the individual addressed was kind and salutary, if not entirely convincing.

"Dear Madam,—I think it is nearly three years since God in his holy providence brought me acquainted with you and your dear husband. From that time I have felt a peculiar interest in you both; I have had great hope that God had marked you for his children, and that salvation was about to come to your house. I thought I perceived from the teachable state of your minds, and the attention you gave to God's holy word, that the Holy Spirit was enlightening you and drawing you to the foot of the cross; and when I was informed, in a far distant land, by a letter from Dea. G., that your dear husband was decided for Christ, and propounded for the church, I blessed God in my soul and said, another of the beloved

sisters of my church has prevailed with God, and prayed her husband into the kingdom of his dear Son.

"Though the great Head of the church has seen fit to close my lips and lay me aside from the blessed employment of feeding his sheep and his lambs, as I formerly was permitted to do, and in which my soul found a heavenly delight; still my pastoral feelings are the same, and my solicitude to know that all the members of the flock over which the Holy Ghost hath made me overseer, are walking in the faith and order of the gospel. Be assured my hopes of you and Mr. ——— are high; not only that you will have grace to train all the dear young immortals which the Lord has intrusted you with, but that you will be great blessings to the whole church, and spread far around you a wise and holy influence.

"Now, dear madam, I feel persuaded the Lord will enable you to take in good part and with much prayer, what I may communicate by letter, as he doth not allow me at present strength to converse with you face to face, which, indeed, if it were permitted, would give me great pleasure. I think I know something of the deceitful workings of my own heart and of the hearts of others, and have not unfrequently been called to contend against the devices of Satan. Oh how many the ways he takes, and the forms he assumes, to lead the dear lambs of the flock away from the fold of Jesus! sometimes darkening their minds, distressing them with doubts, and plunging them into hopeless gloom; at other times assuming the garb of an angel of light, concealing for a time the plague of their own hearts, and raising their joys and hopes almost to the skies; and sometimes, as in the days of the apostles, weakening their faith in Scripture, and by various artifices turning their attention therefrom to those fables which administer any thing but humility and godly edification.

"I cannot believe, dear madam, that your covenant

Lord will suffer you to be led into erroneous views, to an extent which will materially endanger your soul, because I cannot but view you as one of our beloved sisters in Christ Jesus; and all such he has promised to 'keep from the evil.'

"Yet, I must acknowledge to you, I feel greatly concerned on account of the new views I understand you have embraced. I doubt not you are very conscientious in them, and suppose yourself herein to have been led by the Spirit of God. But, my dear friend, we must not receive every spirit, but try the spirit, whether it be of God. How multiplied are the delusions of the heart, and of the world! Perhaps my experience is somewhat more extensive in these delusions than yours. The strongest minds may be carried away with them, for it is written, if it were possible, they shall deceive the very elect.

"I may not meet all your difficulties, as my account of them is probably imperfect; but as I have met with persons in various places where the Lord has led me in his holy providence, maintaining similar views to theirs who have made an impression on your mind, I trust God will enable me to suggest something which he will bless to your case.

"I will suppose they attempt to turn off your mind from the Bible, or any part of it, or to weaken your confidence in it. Then you may know they are not of God, and it will be fearfully displeasing to God to listen to them for a moment, however plausible they may appear, or whatever forms of sanctity they may assume. On this point, the authority of the great God is distinct and decisive. All Scripture is given by inspiration of God. Shall we not reverence that which God has inspired? How did the Psalmist feel towards this holy book? 'Oh, how love I thy law! It is my meditation all the day.' When in the days of Isaiah, the people sought to them

who uttered pretended prophecies, that prophet sternly rebuked them, and said, 'to the law and the testimony; if they speak not according to this word, it is because there is no light in them.' (Isaiah viii. 20.)

"I will suppose that, in order to give a gloss to the new revelations which they bring, it is alleged that they do not contradict the Bible, but are in accordance with it. But *are* they in accordance with the Bible? Look well to that point. Does the Bible sanction ALL they teach?

"Now these pretended revelations and visions are either *true* or *false*. If false, then those who believe them as revelations, build upon the sand; in the words of the Bible, 'they believe a lie,' and what will be the awful consequence? But if it be said, they are true, and as much visions and revelations from God, as those contained in the Scriptures; then demand the *evidence*. That God who hath said, '*try* the spirit,' 'be not deceived,' commands you to look for decisive proof before you receive any thing as a revelation from heaven. And this proof, must be nothing short of a plain and decisive *miracle*, if you would not greatly offend God, and deceive your own soul.

"Neither you nor I can receive any new revelation, without clear miraculous proof. Moses, Elijah, Elisha, as well as Christ and his apostles, all wrought wonderful miracles, which were open to the inspection of many witnesses, and by which they confirmed their divine messages. And Christ plainly informs us, that his inspired followers should confirm their doctrines by even greater miracles than he himself wrought. See John xiv. 12; also Mark xvi. 17, 18. Say then, to these pretenders, Where is your miracle? What dead man raised to life? What sick restored by a word? &c. You bring us your vision, your revelation, but I see not the seal of

my God upon it. For my soul I dare not receive a word of it. Do they tell you that your happy feelings, and the belief of your entire sanctification, which these new revelations have imparted, are proof? Does God rest his eternal truth on such an unstable foundation? Is it an evidence of God's truth that it teaches guilty man to believe himself perfectly holy? that it exalts man with an imaginary notion of his own goodness? Oh, can such fruits be the seal of God's testimony?

"But I have another objection, the *express authority* of God. Says John, (2 epistle, verses 10, 11.) 'If there come any unto you,' no matter with what pretensions to piety, 'If there come any unto you, and bring not *this doctrine*, receive him not into your house, neither bid him God speed.' Mark,—it is *this doctrine*, which the apostles taught: if they brought any other, any additional doctrine, (for if additional, it was another,) they must not be countenanced for a moment.

"And Paul is still more solemn in his warnings, for he says, 'If we, or an angel from heaven, preach any other gospel unto you, let him be accursed.' Yes, let him be accursed who brings ANY OTHER gospel, though he comes clothed with the appearance of an angel of light. Observe these words well. God has himself pronounced the sacred canon complete, and where is the presumptuous mortal that shall dare to gainsay the words of the everlasting God. The Holy Ghost, by the mouth of John, closes up the sacred canon, and seals it with these awful words: 'For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him of the plagues that are written in this book.' I do not know, my dear friend, how words could be more express. Those who bring any additional revelation, do certainly pretend to

add to the words of God. If they deny the charge, they do but attempt to deceive you with vain words.

"Again, I will suppose they attempt to evade the charge of this awful presumption, by alleging that certain portions of the Bible have been lost or expunged by the Papists. This pretext is without the least foundation, and no man, possessing the slightest acquaintance with ecclesiastical history, would make it. If any man should assert such suppression or loss of any material portion of holy Scripture as a pretext for some new revelation which he had found or received, I should know him, from this fact alone, were there no other means of detecting him, to be a gross impostor. And for the following reason. There were numerous and full copies of the Bible, with precisely the same books and parts which our Bible contains, translated into a great variety of languages, within the four or five first centuries of the Christian church; and these were read in churches thousands of miles beyond the power and influence of the church of Rome. The pope did not come into power till about the sixth century. All the Greek church, which embraces, beside Greece, all the great Russian empire, and is older than the Roman, has ever protested against many of the errors of the Roman church, and has never come under the authority of the pope; so that it has ever been utterly out of his power to alter their copies of the Bible. The same may be said of the Armenian church, planted in the heart of Asia as early as the third century. So of the Coptic church in Egypt, the Abyssinian church in the north-eastern part of Africa, and of some others. When, in the eleventh century, the pope sent the Jesuits to explore and convert the Abyssinians to the papal religion, they drove them from their country, and have not allowed a papal emissary to enter from that day to this.

"Now, all these have their distinct and entire copies

of the holy Scriptures, delivered to them by the apostles or early Christians; copies, which you readily see, the pope has never had power to mutilate or touch. Most of these churches have very ancient manuscripts sacredly preserved. There is now a manuscript of the whole Bible in the royal library of London, procured a few years since from the Coptic church at Alexandria, believed to have been written as early as the third century. Dr. Buchanan, in his eastern researches, found one in the Syriac language nearly as old. Our Bible has been compared, and recompared, with these various manuscripts and copies, and found to exactly agree in all material points; indeed the correspondence of all these manuscripts brought from distant portions of the globe, and in different languages, is truly wonderful. These things, dear madam, I *know* to be facts, and I praise God for condescending to give us such overwhelming testimony to the integrity of this blessed book, the light of the world.

"God did, therefore, at a very early period, so distribute abroad over the face of the earth, and place in the hands of distant and opposing divisions of his nominal church, and in some cases, in the hands of his enemies, complete copies of his holy word, that any material corruption or loss, without immediate detection, was rendered absolutely impossible.

"I might speak of the claims to Christian perfection, which are sometimes made by such men, and into the fancied attainment of which they flatter their followers. But I cannot think that any person, taught the plague of his own heart by the Holy Ghost, and who considers the feelings of holy Job, after being purified in the furnace of affliction, when he exclaimed, 'I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes;'

of Isaiah, when God's purity was revealed, and he said, 'Wo is me, for I am undone, because I am a man of unclean lips!' of Paul, when he said, 'Oh wretched man that I am, who shall deliver me from the body of this death?'—can dare to fancy himself other than a poor polluted sinner before a holy and heart-searching God. Dare any of us presume to be better than Job, Isaiah, and Paul? Oh no; the more grace, the more knowledge of our sinful hearts we have, the more shall we feel humility and self-abasement. 'If any man saith he hath no sin, he deceiveth himself, and there is no truth in him,' is the testimony of him who knows what is in man.

"Should I learn, my dear friend, that you had been so far deluded and led away from scriptural views of your own heart, as to fancy yourself entirely sanctified, and so already arrived at higher attainments in grace, than prophets, apostles, and martyrs, I should be alarmed and distressed beyond measure. I should ask, Is it possible that the work of delusion and self-deception in dear Mrs. ——, has gone so far already! I should lift up an agonized cry to my God and say, Oh, rend the veil from her deceived heart! Awake her from these self-flattering dreams! Rescue her from the hands of these dangerous foes, lest she go on not knowing it is for her life, till a dart pierce through her soul!

"I could say much more, my dear friend, on these and other points, if health permitted. I pray God to make these few suggestions, written under bodily infirmity, profitable to your soul, and promotive of your eternal good. The divine Spirit alone can relieve our minds from confusion, and open them to feel the power and loveliness of truth. Be assured this pretending to have received messages direct from heaven, and this persuading people that they are free from sin, and so puffing them up with their fancied attainments till they feel raptures of joy, is an old

device, practised hundreds of times since apostolic days, both in Europe and America, to the confusion, ultimately, of those who were deceived thereby. Our Lord warned his followers against false Christs and false prophets, who should come with lying wonders, and all deceivableness of unrighteousness. The church has ever been tried with false pretenders rising up here and there. It has not fallen in your way to see but a small part of what the providence of God has brought to my knowledge respecting such men. I could tell you many things in relation to such deceivers which would startle you. (See 2 Cor. ii. 13—15.)

"And now, I pray you to stand fast in the liberty wherewith Christ has made you free, and be not entangled in any yoke of bondage. If you do, I am confident you will mourn over it in the end. Remember it is comparatively but a little while since you commenced the Christian race. Will you forsake your pastor and those dear Christian friends who have borne the burden and heat of the day; who love you, and have long prayed for and with you?—For whom? Persons about whose character you can know but little. Will you forsake the 'sure word of prophecy' to which God says, you 'do well to take heed,' to follow that which bears not the seal of heaven? Ah, it is by the Bible, the BIBLE, that we are to be judged at the great day.

"'We ought, therefore,' says the apostle to the Hebrews, 'to give the more earnest heed to the things which we have heard, lest by any means we should let them slip. For if the word spoken by angels was steadfast, and every transgression received a just recompense of reward, how shall we escape if we neglect so great salvation? which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness, both with signs and wonders, and divers

miracles, and gifts of the Holy Ghost.' (Heb. ii. 2—4.) You will observe from this passage also, that God bears MIRACULOUS testimony to all those whom he sends with express revelation from heaven, he 'bears them witness' with 'DIVERS MIRACLES,' &c.

"And let me beg of you, not to place too much confidence in your frames and feelings; these must not be substituted for a moment, as evidence in place of the Bible. The Holy Spirit teaches us not to measure ourselves by ourselves, or by others, but by God's eternal standard. I never dare to place confidence in feelings of great peace and joy, without looking to their foundation and fruits. Are they accompanied with deep self-abasement, and entire reliance on the blood of Christ for pardon, as an unworthy sinner; and does my joy lead me to bind the Bible closer to my heart, to love the sanctuary, prayer, and the dear children of God? If not, away with it, the sooner destroyed the better; it is false, and will end in bitterness and death.

"I must again assure you that I write these things to you in love to yourself and your dear husband and children. I entreat you as an old friend, as your pastor, and in the name of that God before whom we must both shortly appear, to put away all these notions which bear not the touchstone of divine truth. By my infirmities the Lord has called me, during the year past, to converse much with eternity; I hope it may be his good pleasure to permit me again to preach his glorious gospel; but were I never to preach again, and were these my last words to you, I would warn you to turn your back on all these temptations and delusions. In the end you will most assuredly find them the troublers of your soul, and like those, who, in the days of the prophets, cried, 'Thus saith the Lord, when the Lord had not sent them, neither came it into his mind. Return and inquire where are

the old paths and the good way, and walk therein, and ye shall find rest to your souls.' We all stand with open arms to welcome you back. Your dear brothers and sisters of the church, with whom you took sweet counsel and walked to the house of God and the meeting of prayer, in company, still remember you in their prayers, beseeching the Lord to preserve you in this day of your trial, shine into your soul, and bring you to enjoy with them again the sweets of holy Christian intercourse.

"I am, dear madam, your pastor and sincere friend in Christ Jesus our Lord, S. GREEN."

But if Mr. G., like his divine Master, had compassion on the ignorant, and on them of his own congregation that were out of the way, he was not unmindful of his obligations to do good unto all men, especially to them of the household of faith, whenever opportunity presented. And to the pastor of a city congregation, such opportunities are of frequent occurrence. The continual influx of strangers from the surrounding country, for purposes of business, intellectual improvement, or pleasure, taking up sometimes a temporary and sometimes a permanent residence there, having little acquaintance with the citizens, or with their habits, customs, and diversities of principle, while they are ill prepared by any previous acquaintance with the world, or with the system of divine truth, to overcome temptation and steadfastly follow the path of duty, gives to such a pastor room for the most vigorous exercise of all the graces of the Spirit, and of all his moral energies, in guarding such from danger, and leading them to the Lamb of God. Indeed, in all our large cities, there is wider scope for such labors of love than the combined strength of the regular pastors can possibly improve. How large soever their desires, and however comprehensive their plans and unwearied their efforts, they must

inevitably fall short of accomplishing the end of saving the floating population around them from the vortex of worldliness which threatens their destruction. Hence the imperious necessity of a thoroughly organized system of city missionary operations, a system that cannot much longer fail of drawing to its support the best counsels and most efficient pecuniary assistance of Zion's friends.

While Mr. G. took care to feed the flock of which the Holy Ghost had made him overseer, he neglected no opportunity of extending his affectionate attentions to others who had " no guide nor overseer." He sought out the stranger. He gave him the hand of friendship. He poured instruction into his mind, kindled the flame of love in his heart, and led him to the house of prayer. A single fact may be given in illustration. A family connected with a church in the country had removed into the city; strangers, they knew not the churches nor the pastors of the city, and sometimes found their way to one place of worship, sometimes to another, and sometimes to none. Occasionally they worshipped in Essex Street. Mr. G. called on them, found that their attendance on the ordinances of God had become irregular; that for some time they had even neglected family prayer, and had fallen into a state of great coldness. A solemn conversation followed; motives to an immediate return to duty were suggested and urged; the criminality and danger of their course, the dishonor they were bringing on the Saviour, their liability to sickness and death, or other tokens of God's displeasure against sin, were affectionately stated. The desired effect seemed to be produced; tears of contrition fell. It was but about a week afterwards that Mr. G. was called to see the gentleman on a sick bed. Mrs. ——— informed him that she had related to her husband the whole conversation which had passed, that his heart was melted, and that they then both

resolved to return to God. The same night family prayer had been resumed, and they resolved on a regular attendance thenceforward on all the ordinances of religion. This gentleman lived but a few days, but manifested deep sorrow for his recent forgetfulness of God and unfaithfulness in duty, and also a firm trust in his Saviour. So far as could be judged, he died in the well grounded hope of heaven. The widow, too, though she soon removed from the city, continued to adorn her profession, and to manifest her gratitude to him, whose faithfulness had delivered her and her husband from the snare of the fowler.

CHAPTER VII.

HIS SYMPATHY WITH THE AFFLICTED—LETTER ON THE DEATH OF HIS CHILD—LETTER TO MR. P.—TO MRS. P.—TO MR. A. K.—TO MR. C. S.—TO MISS C. L.

No where is the tender and faithful pastor more cordially welcomed than into the chamber of sickness and death. In the hour of nature's severest trial, his countenance, beaming with the reflected glory of heaven, brings peace to the troubled soul, lights up the valley of the shadow of death, and guides the eye of death's victim to Calvary, and thence to the bright worlds where He who suffered on Calvary has gone to prepare mansions for his disciples. And then, too, how soothing to the heart of sympathizing friends are those words of grace and truth which fall from the lips of their spiritual father, as he directs them to the throne of God, and unveils the ineffable glories of Him who "doth all things well," among the armies of heaven and the inhabitants of the earth! Few men have been so admirably fitted, both by nature and by grace, to stand between the living and the dying, to hold the censer with an even hand, and offer acceptable incense to the Most High, while scattering around him the richest consolations divine love has prepared for the relief of the sorrowful. In all the afflictions of his people,

he too was afflicted. Who was weak, and he was not weak? Who was offended and he burned not? If he rejoiced with them that rejoiced, so he wept with them that wept. As his heart was gladdened by the smiles of Providence on the enterprise of the more prosperous, so it yielded to the softest sympathy in the variegated sufferings of others, who seemed marked for disappointment and wo by the same Providence. And if in his congregation the complaint of neglect was heard from any quarter, it was never from the lips of those that God had smitten; nor from the poor and the wretched, the blind and the naked; for he was eyes to the blind, and feet to the lame, and a father to the poor. He knew what affliction was himself. Like the great High Priest of our profession, he had been touched with the feeling of those sorrows that others felt, and was thus prepared to mingle his tears and prayers with theirs.

On the decease of his own child, February 19, 1825, he thus writes to a brother:

"The Lord has seen fit in his righteous providence to afflict us in removing our dear little boy. The stroke is peculiarly heavy, as it was our only child, especially so to the mother. But we trust we can both say, 'The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord.' We had solemnly given him up in baptism, and repeatedly in secret; and we are under covenant obligations to be submissive. God hath done whatsoever it hath pleased him. Not only would we acquiesce but rejoice that he reigneth over all. My strongest desire is, if I know my own heart, that this affliction may be so sanctified to us, as to wean us from the world, and prepare us the better to promote the glory of Christ, and the interest of his kingdom on the earth."

What he was in the hour of affliction to his people when present, that he endeavored to be when absent; and in this connection a few of his letters to individuals suffering under the hand of God will be read with interest. The following were written while he was absent from Boston for the recovery of his health.

To Mr. P., on the death of a child.

"My very dear Sir,—I have just noticed in a Boston paper the death of your little son; and although it is possible this may not reach you much before my own arrival, yet I feel constrained to write you a few lines expressive of my Christian sympathies under your bereavement, and my earnest prayer that you may have spiritual consolations. I know that both you and Mrs. P. must have felt deeply the hand of God in this chastisement. In removing a child by death, God comes exceedingly near the hearts of the affectionate parents; it seems like tearing away a part of themselves, like transporting a portion of themselves into eternity, and closely linking them with the world of spirits.

"But I trust you are not without consolations, such as the world can neither give nor take away. You both know where to go in time of trouble. Your little son had been consecrated to your covenant God and Saviour, not only by the external ceremony, but, as I trust, sincerely and heartily. You have often repeated those vows and acknowledgments that he was the Lord's property, that God was the sovereign owner, and you but stewards under him. How reasonable, then, that he should dispose of your child just as he pleased; and how unreasonable that the parent, under such circumstances, should have any other will than the will of God. As for your dear child's future condition, that you must now leave, without any further anxiety, to God. When king David knew that his child

was dead, he laid aside his sackcloth and received meat. The Bible uniformly represents a close connection to exist between believing parents and their offspring; the promise is to them and their children, 'Come thou, and all thine house into the ark—Believe on the Lord Jesus Christ and thou shalt be saved and thine house.' The only questions then to be asked by parents under such bereavements are, Have we heartily devoted our children to a covenant God, and been instant in prayer for them, as well as faithful in training them while spared to us, for his service and glory? These questions answered in the affirmative, the parent may resignedly and cheerfully, and with a good hope, lay his children, living and dying, at the feet of Jesus, and rejoice that they are at his disposal; yea, rejoice with a good hope that a covenant keeping God will bring to a blessed union in heaven those whom he has connected in so many rich promises, and in such a broad and blessed covenant on earth. How consoling is such a view to the heart of the bereaved parent who has obtained help from God to be faithful! and what an inducement must it forever hold up to the parent who values the souls of his children, to be faithful!

"I will not attempt to enlarge upon the sources of consolation, nor the means of spiritual improvement. The Holy Spirit is the best and only effectual teacher in such cases. Seek him earnestly by prayer, and he will be given to you abundantly. God has been pleased greatly to smile upon you and load you with his benefits; now he comes by affliction kindly to soften and prepare your hearts, that he may bestow upon you more abundant grace.

"And now may your other dear children grow up as olive plants around your table, and be made polished stones in God's building of grace. May the usefulness of you both be great and lasting in the church of the living

God, and as the dew of heaven on all around you. I think much of my beloved flock now so long a time without a pastor; but I know the great Shepherd of Israel can provide. I hope to be at home by the first of June, with health in some measure improved, but to what extent I dare not predict.

"Yours very sincerely and affectionately,

"SAMUEL GREEN."

To Mrs. P., on the death of her husband.

"Dear Madam,—Say, 'God lives, and blessed be my rock'—all else here below is but sand—every other support a broken reed; but our God is a *rock*, and his work perfect, and 'blessed are all they who put their trust in him;' blessed under all circumstances, in times of the greatest bereavement, when all earthly good has faded from the vision. Such was the actual experience of the prophet, when he said 'Though the fig-tree shall not blossom, and there be no fruit in the vines; though the labor of the olive fail, and the fields yield no meat; though the flock be cut off from the fold, and there be no herd in the stall, yet' I will be submissive and quiet; nay more, 'yet will I *rejoice* in the Lord, I will joy in the God of my salvation.' My dear madam, God, this glorious, lovely being, still lives, to pour into your wounded bosom all the streams of his consolation. And how it will please him, to see you affectionately clinging to his hand under this frowning providence, leaning on his bosom in your weakness, whispering into his ear your submissive sorrow in all your solitude, saying, 'Though thou slay me, Lord, yet will I trust in thee!'

"I dare not tell you how much your husband's last sickness and his dismissal from his earthly labors and sufferings, of which Dr. W. has to-day informed me, have affected me; his departure has come to my heart like that

of a near and beloved brother. I have wished to write you for some time past, but to confess the truth, I hardly dare trust my feelings with the subject. I rejoice in the holy composure and clear views vouchsafed him in his last hours. Dear, precious man! I did not doubt his covenant Lord would sustain, and give him the victory over the last enemy. O madam, Jesus is that faithful friend which sticketh closer than a brother; having loved his own, he loves them to the end. Oh how tender his language in the darkest hour! 'Let not your heart be troubled, neither let it be afraid.' Should we question the ways of such a friend, abundantly able to wipe away every tear, to make up every loss, bring a revenue of happiness and glory out of the greatest apparent evil, sustain under the heaviest burden, and turn the darkest night into day?

"Now do not think of despondency, I entreat you. After the example of the power and faithfulness of Christ, in the life and death of your dear husband, is it possible for you to despond, or harbor one distrustful feeling? No—it would be sinning against the memory of the dear departed, as well as against Christ. Sink! how can you sink with such a prop? Consecrate anew your lovely children to their father's God; carry them daily and lay them at his feet. 'Leave thy fatherless children with me,' saith the Lord. How precious a promise to a mother bereft of her earthly guide! The Lord has not placed you and your dear little ones in this bereaved condition, without encompassing you with many exceeding great and precious promises. I do most affectionately commend you to the God of all grace and consolation, praying that you may now arise and do his will.

"Your sympathizing friend and pastor,

"SAMUEL GREEN."

To Mr. A. K., on the death of his wife.

"My dear Friend, and Christian Brother,—I heard of your great bereavement some time since, and it was then my purpose to write to you a word of sympathy immediately, but invalids, you know, must work when they can, and not when they would. Our primary source of consolation in such scenes is the Lord, our Rock and Refuge, but the voice of human friendship is ordained by him as a channel through which the oppressed heart is cheered, encouraged, and strengthened in no small measure. Even the holy Psalmist, with all his triumphant faith, felt the need of human sympathy; hence the cry, 'Have pity upon me, O my friends, for the hand of the Lord hath touched me.' When the death of your dear Mrs. K. was announced it came very near to me; it was a solemn and affecting message to my heart. I said to Mrs. G. the Lord has taken home another of our beloved sisters, a mother in our Israel, and she has joined the company of those who have come out of much tribulation, and washed their robes and made them white in the blood of the Lamb. I have viewed your dear departed wife as emphatically a *great sufferer*, but one in whom tribulation wrought a delightful exhibition of patience, experience, and hope. Trained for a long series of years in the school of affliction, by these very infirmities and sufferings, I doubt not the Lord prepared her to be a greater blessing to yourself and dear children, than she could have been by the uninterrupted enjoyment of health; and in heaven, where we shall estimate things in our measure as God does, I am pursuaded you will be convinced of this fact, and rejoice in it forever. The world forms but an imperfect estimate of one so hedged round with bodily infirmities, on whose every exertion pain and suffering hang a depressing weight; nor indeed are their nearest friends always sen-

sible of the full amount of their worth. God who holds them in the hollow of his hand, only knows all their pious counsels, their designs of good, their prayers and holy wrestlings, their meekness, patience, and holy trust, by which they are instructing and blessing, drawing off from the world, and alluring to heaven all around them.

"Such, my dear sir, from the first of my acquaintance with her, have I esteemed your dear departed friend, the wife of your youth. I have viewed her as one who truly walked with God, in the midst of the furnace, continually saying by her example, 'Though he slay me, yet will I trust in him.' For herself and her dear husband and children, her only concern seemed to be that they might have a treasure in heaven, and there centre all their hopes and affections. God grant that this one great desire of her heart may be all realized! If, as the pious Newton says, 'The more we toil and suffer here, the sweeter rest will be,' what raptures must have burst upon the disincumbered spirit of this dear saint, when ushered into the full glories of that world where the Lamb himself shall feed them, and lead them by fountains of living waters, and God shall wipe away all tears from their eyes?

"My dear sir, God grant that you may be comforted under your heavy affliction—not by the enjoyments of the world—these you know to be utterly inadequate; but by the great and precious promises. Of these you know the power. Their energy, their life and glory increase just as we have need of them, and will throw our whole souls with all our burdens upon them. Sweet affliction, may you be able to say, which leads me from the stream to the Fountain, from a broken reed to the Rock of ages, from the husks of this world to a feast in my Father's house! Bear up, my dear sir; go to your covenant God with more confidence than ever, for 'like as a father pitieth his chil-

dren, so the Lord pitieth all them that fear him: he considereth our frame and remembereth we are but dust.' You may feel that he never loved you so much, nor regarded your every concern with so much tenderness. Feel that a new cord is let down from heaven, and fastened around your soul, is drawing you away from earth, and upward to those celestial mansions. Search your heart indeed, and humble yourself under the mighty hand of God, but do not indulge desponding thoughts. Remember the example of David; rise on the wings of faith; rejoice in God; and admonished that the time is short, run with enlarged steps in the way of his commandments; and this I am pursuaded through God's help you will do.

"Your dear children have lost a most affectionate mother, and what is still more rare and invaluable, as I believe, a most *faithful* one. A *faithful mother!* who can weigh her price? Oh that I could see them all, and impart a word of counsel and consolation! God grant that they never may forget her pious words, and enable you, dear sir, to perform towards them all the duties of your double responsibility! A very affectionate and sympathizing remembrance to all your dear children.

"Truly your friend and pastor,

"Samuel Green."

To Mr. C. S., on the death of his wife.

"We have just received the afflicting intelligence that dear Mrs. S. has been called into the other world. * * We have heard no particulars of her last hours or sickness; but we doubt not, if allowed reason and strength, she honored the adorable Saviour, was comforted by his presence in the dark valley, and showed to all around her, that her foundation was the Rock of Ages. None but a pastor can fully know the trial of a pastor's heart, in part-

ing with those beloved members of his flock, whom he has been accustomed to commune with, and address in the family and the house of God, on the most interesting and momentous of all subjects. Every instance opens another door into the world of spirits, and brings him into closer union with the scenes of the judgment and of the eternal world.

"Your feeling heart, I know, my dear friend, must bleed under this dispensation. * * But, who gave the blow? Who? It was that merciful High Priest, who is touched with a feeling of our infirmities; who, like as a father pitieth his children, so he pitieth all them that fear him. The deeper their affliction, the nearer he is with the cup of consolation, and the sweet assurance of his promises. You do not look upon your beloved children, weeping over the remains or the memorials of their departed mother, with half the sympathy with which the eye of Christ is fastened on *you*, through all the scenes of this trial. 'My son, despise not thou the chastening of the Lord, neither faint when thou art rebuked of him.' What instructive, consoling words! He is the Lord! how dare we, how can we despise his rod? He speaketh to us as to *sons*—how can we faint under his rod? My dear brother, we have a most compassionate Saviour. He cannot afflict willingly; every pulsation of his loving heart forbids. He had rather suffer these sorrows himself, if that would do as well in preparing his people for heaven; but no! these desperately hard hearts can only be subdued and sanctified by sufferings. In this way he opens our eyes, brings us to renounce our vain idols, and to discover the glories of his person and word. Was it not so with Job? 'I have heard of thee by the hearing of the ear, but now mine eye seeth thee!' God grant you this blessed experience! May this very affliction — this stroke, so heavy to flesh and blood, like the smitten rock in the wilderness, pour forth

a refreshing stream, so that you can bless God for all and say,

'Strengthened thus, I still press forward,
Singing as I wade to heaven,
Sweet affliction! sweet affliction!
That brings Jesus to my soul!'

"Abound more and more, my dear friend, in the work of the Lord, for this is the way to obey the loud voice of his providence, and find the consolation of his chosen. I hope all the dear sisters of the church will be roused to increased prayer, watchfulness, and activity. The Judge standeth at the door. I deeply feel for your motherless children. May this warning of God sink down deep in the hearts of those beloved youth. How many affectionate warnings they have received from those now clay-cold lips.

"Be assured, my afflicted friend, you have most sincerely the sympathies and prayers of Mrs. G. and myself; but Christ is all in all!

"Your friend and pastor."

To Miss C. L.

"My dear friend,—You may have been ready to suspect me of forgetting or neglecting you. But be assured you are not forgotten. In all my wanderings, pains, and trials, you have often, very often come before my mind and continually held a place in my heart, as one of the interesting lambs of that dear flock over which the Holy Ghost hath made me overseer. Indeed, I have thought the more of you since God has seen good to make us partakers of the same sufferings in the flesh, being laid aside and encompassed with infirmities. I never could estimate your trials as I can now, after what the Lord has and is still laying upon me. Oh how much grace one needs in such circumstances to keep down at all times a murmuring, rebellious spirit! The adversary of souls will take

advantage of our weakness, and inject thoughts extremely dishonorable and displeasing to God. These are often followed with darkness and distressing doubts, self-abhorrence, and perhaps a sort of desperation. Now what shall the poor, exhausted, patience-tried invalid do? He can only cast himself with a childlike simplicity into the arms of Christ, pleading the precious truth—a truth in such circumstances worth a thousand worlds. 'The blood of Jesus Christ cleanseth us from all sin.'

"* * * I often call to mind the precious seasons of prayer spent in your sick chamber. How many delightful seasons has God indulged me of prayer and conversation with his dear afflicted children! How sweetly, like a calm, they come over my soul! But I must not dwell on themes of so much excitement to my feelings. My dear afflicted friend, I am sorry to hear you are not so well as formerly. Our Saviour may have many more and greater sufferings in reserve for us both, before we are fitted to enter into his rest. But shall we repine? Shall we look at the dark frowning cloud, and tremble to enter it, when we know it is but the signal of the divine presence, and that, if we approach it in faith, thence his voice will be heard, and his glory will break forth? How sad is the condition of those poor creatures of whom God says, 'Wo unto you! ye have received your consolation!' But how transcendently happy theirs, of whom he says, 'Blessed are they that weep now, for they shall be comforted.' Heaven will furnish the dear suffering children of God sufficient space and time for wiping away all their tears, forgetting all their pains, and for enjoying pleasures unspeakable and full of glory. This world, because of sin, is emphatically a vale of tears. But blessed be God, it is not so with 'that bright world to which we go.'

"My dear friend, when doubts intrude, dwell much on the fullness and greatness of Christ; make a visit to Cal-

vary. There he will reveal himself to you, as he did to Mary. Make him your fountain, and your store-house. If new and unexpected trials break in upon you, remember he is perfectly aware of them, as he was of the tempest which lay upon the ship before his disciples awoke him. Consider too, these afflictions are but for a moment, though they may seem long to you. May the Lord permit us to meet in the peace and joy of the Holy Ghost on earth again, if it be his holy and blessed will."

CHAPTER VIII.

HIS DESIRES FOR USEFULNESS—THE UNIFORMITY OF HIS PIETY—HIS ACTIVITY IN REVIVALS—HIS HUMILITY—HIS SYMPATHY WITH AFFLICTED CHURCHES—VIEWS OF HOME MISSIONS—ADDRESSES TO THE CHURCHES OF WALPOLE AND COHASSET—ADDRESS AT LAYING THE CORNER STONE OF THE HANOVER CHURCH, BOSTON—OF THE SHEPARD CHURCH, CAMBRIDGE—CHARGE TO REV. O. EASTMAN—LETTERS TO MISS R. P.

If required to name the ruling passion of Mr. Green, without hesitation we should term it, The love of usefulness. The miser's love of gold, and the voluptuary's devotion to pleasure, are rarely more strongly marked, than was his self-consecration to *doing good.* At home and abroad, in the house and by the way, with friends and with strangers, it was his habitual study to recommend the Saviour of sinners to the affections of all, by the exemplification of his spirit, and the enforcement of his instructions. Ever watchful over his own temper, and guarded against every expression of feeling that might prove injurious to himself or others, he was prepared at all times to administer reproof where it was needed, and to exhort those in whom he discovered striking deficiencies, to add to their faith virtue, and to virtue knowledge, &c. The appeal might

confidently be made to any child of God who has enjoyed the privilege even of a slight acquaintance with him, whether he ever left him without some new or clearer views of divine truth, or without some fresh resolutions of new obedience, or without some deepened convictions of Christian responsibility, and more elevated conceptions of Christian privileges. It was his constant aim to enliven the graces of his brethren in Christ, and press them onward to more eminent attainments in piety, not only for their own heightened spiritual enjoyment, but for their wider usefulness in this world of death. Nor did he suffer the heedless enemy of God to pursue the way to hell without throwing before him, in the spirit of kindness, the most powerful motives to turn from his evil ways and live. Remembering himself "the wormwood and the gall" of his days of impenitence, and the keenness of those arrows of the Almighty which had formerly drunk up his own spirits; looking onward too, to the fearful retributions that await the workers of iniquity, and the fiery indignation that must overtake them, he seemed to place his soul in their soul's stead, and urged them with an importunity not to be denied, and a tenderness not to be resisted, to become reconciled to God. Here, doubtless, is to be found the reason why his entire faithfulness and uncommon plainness in the exhibition of truth, gave so little offence, while it so often accomplished the end at which he aimed. Not always, indeed, was he successful in enforcing the claims of the gospel; but rarely, if ever, did he fail to impress the most stubborn unbeliever with a conviction of his own sincerity, and also of the beauty and excellency of religion as portrayed by his hand. Many turned away from his instructions to cleave to the world as firmly as ever, and to resist the authority of God with undiminished boldness; but it was not without a conflict with an aroused conscience, nor without an

acknowledgment that if *human* power could prevail to change their purposes, it was the unaffected earnestness and soft persuasion of Mr. Green.

Uniformity was a distinguished characteristic of his piety. He was the same yesterday, to-day, and to-morrow. A stranger, after hearing him in the pulpit, or at the table of the Lord, would not be disappointed on meeting him in his study or in the social circle, and be constrained to exclaim, Is *this* the man who discoursed so eloquently on the love of Jesus and the joys of heaven! The same spirit that glowed in the sanctuary continued to glow in the parlor, in the place of concourse every where. At all times, and in all circumstances, he was ready to discuss the most common or the most difficult questions in experimental and practical godliness; to enter with the inquirer into the depths of the heart, thoroughly to scan the evidences of piety, and to throw light on the most minute points of inquiry that could be proposed by the humblest mind. But, where no good was to be done, and where he could not be received as an accredited servant of God, nor permitted to speak freely in the name of Jesus, he was not to be found.

Though his piety was thus uniform, it was susceptible of a great increase of fervor, when peculiar circumstances demanded special efforts, or when his fellow Christians were aroused, by any means, from slumbers too often indulged, and brought up to the help of the Lord against the mighty. He loved the season of revival. Nor was he one of those who rely on special excitements alone for the increase of the church. Whenever he sowed the good seed of the kingdom, it was in the hope of an early harvest, with the expectation that the Spirit of God would cause it to spring and bring forth fruit without delay. And the result was, that scarcely a single season occurred during his ministry for the admission of members (and

these seasons were quarterly) when some individuals were not added to the church. During the eight years of his active ministry in Boston, three hundred and sixty-six were joined to the church under his care. The smallest number was in 1830, when seventeen only were added; the largest number was in 1827, when seventy-eight were added. Three periods of special revival may be considered as the immediate results of his labors, though the last had but commenced in power, when his Lord and Master forbid him to "speak any more" to his people. But in these seasons, when God was signally present to carry home truth to the conscience, his whole soul was drawn forth in holy and irrepressible effort. To his eye and heart heaven was then brought down to earth. By day he was every where present to strengthen the hands of his brethren and guide their steps, to pour instruction on the darkened mind, and direct the inquiring to the Lamb of God. By night he trimmed his lamp, and gave the hours usually devoted to repose to his preparations for the sanctuary, or prayed, and wept, and wrestled with the angel of the covenant till the breaking of the day, for a blessing on the thoughtless thousands around him.

Nor did he less rejoice in the Lord and joy in the God of salvation, when the tidings reached him from any quarter of souls converted and sinners saved. And when the circumstances of his own congregation would permit, he gladly went to the assistance of any brother in the ministry, whose hands were filled with labor by a special outpouring of the Spirit, and there devoted himself with singleness of aim to the labors of the pulpit, the inquiry meeting, or the family visitation, as the exigencies of the case demanded. Nor was it a question with him, whether the place were near or remote, whether the congregation were large or small, enlightened or ignorant, nor whether the pastor were unknown or well known, indigent or

wealthy. The cry, "what must we do to be saved?" was alone sufficient to arouse all his energies, cause him to forget his infirmities, and to press forward with quenchless ardor to the scene of action and of triumph.

That his excessive labors, under the pressure of this spirit of devotedness, were the immediate occasion of the failure of his health, there is little room to doubt. A piety so glowing, and a zeal so intense, by inevitable consequence, crushed the frail tenement in which it dwelt. The succeeding paragraph, in confirmation of this opinion, is from the discourse of Rev. Mr. Adams, delivered on the day of his interment.

"The interruption of Mr. G.'s acceptable and useful labors has seemed to many a dark and mysterious dispensation of Providence. It would be entirely so, if the immediate causes were not so distinctly apparent. At the weekly meeting of the Pastors of the Congregational churches in this city, in March, 1831, at which the subject of special efforts for a revival of religion had been conversed upon, Mr. G. expressed his determination to enter immediately upon a course of labor to promote that object. The next day he made about thirty visits among his people, attended morning prayer meetings during the week, and the next Sabbath preached twice, administered the communion, attended a funeral and a wedding, and held an inquiry meeting in the evening. And that was the last Sabbath of his public ministration. The organic difficulty in his throat began from that time, accompanied with the prostration of his health and strength.

"If any man can indulge any other feeling than regret, that Mr. G. should have gone so far beyond his strength, he knows but little of the intense anxiety of a pastor's heart, in those seasons when the worth of the soul and

the consequences of its probation, come before his mind with the power of messages from the unseen world. While it is a happy thing in theory, and would be delightful in practice, to keep the medium between indolence and excessive effort, it is very certain, that with our sluggish natures, and hearts prone to coldness and declension, if we try to keep on the line of exact propriety in this matter, we shall invariably fall the wrong side of it. It is sufficient to say, that Mr. G. has since borne testimony against efforts so disproportioned to natural strength, and expressed his determination to be more upon his guard against temptation to excessive labor, if God should spare his life. But the evident presence of the Spirit of God among his people, and the hope that God would give him strength for a special effort, constrained him to do with his might what his hand found to do."

Humility was another remarkable feature of his character. He loved to lie low before God, and in the language of the leper to cry, "unclean, unclean." When he "saw God"—and that seemed to be habitually—he abhorred himself, and repented in dust and ashes; for with all his watchfulness over his thoughts and affections, he was conscious of a law in his members warring against the law of his mind, threatening to bring him into captivity to the law of sin. Yet, while he thought not of himself beyond that which he ought to think, he was independent of men in forming his opinions and concerting his plans of usefulness within his allotted sphere of duty. With all proper deference to the judgment of others, and with entire respect for the feelings of any whose opinions might differ from his own, he pursued the course dictated by the word and providence of God, as they lay open to his own mind. However ardent his temperament, such was his self-control that his feelings were rarely, if ever,

allowed to hurry him into an impropriety of expression, not even so far as to elevate the tones of his voice in conversation. And he was patient of contradiction. He bore provocations with meekness. If reviled, he reviled not again. When attacked by the public press, as he sometimes was, in common with other men of worth and influence in the days of party strife, "he answered not a word," but preferred calmly to wait till time should bear away the remembrance of the attack and of its author to oblivion, a course equally indicative of humility and wisdom.

The same trait of character was exhibited in another aspect. Though a warm friend and firm supporter of all the benevolent movements of the day, and not less capable than other men of forming new plans of usefulness, with which his name and influence might have been happily identified; in an age, too, when such plans spring up by day or by night, one knoweth not how, and engage the undivided attention of their authors; and when a man's reputation almost depends on his ingenuity in contriving some new method of enlightening and converting the world, it is no slight proof of an humble spirit, that one universally respected and beloved, should content himself with pursuing the noiseless tenor of his way, through the lanes and streets of the city, gathering the scattered jewels of his Redeemer's crown from amid its rubbish. Besides, when any plan was devised, or any measure proposed that promised good to Zion, no man, not even the originator himself, could labor more cheerfully or devotedly for its accomplishment. Though unwilling to assume responsibility in regard to the great schemes of benevolence, which neither health nor a conscientious regard to the interests of his congregation would permit, yet into them all he threw his whole soul,

and lent them whatever influence they could derive from his name, his contributions, and his commendations.

Perhaps no single benevolent enterprise took a stronger hold on his heart than that of saving the existing churches of our Commonwealth from error, and planting new churches in those towns where fatal errors had already rolled their desolating tide over the sepulchres of our pilgrim fathers. Here his sensibilities were ever awake and moved him to unusual effort. And the same high regard to the men and the motives that first planted the church of God in New England, led him to view with deep interest every movement aiming to extend and establish evangelical truth throughout the land. In truth, the position of his own country in relation to other lands, the important bearing of its influence on the conversion of the world, the connection between the spirit of the gospel and those civil, social, and literary institutions that give her a happy pre-eminence among the nations, constrained him to look with an eye of peculiar favor on every plan devised for increasing the amount of her moral power, and for purifying every fountain of moral influence within her borders.

Between eighty and ninety of the present evangelical churches of Massachusetts have been organized within twenty-five years, and in towns where originally an evangelical ministry had been planted, but where another gospel had succeeded and well-nigh banished the truth as it is in Jesus. The establishment of these infant churches was a measure indispensable to the defence of Zion, not to say to her enlargement. The expense involved was greater than could commonly be borne by the few individuals that had remained faithful, especially, when, as in many instances, they were obliged to sacrifice their interest in the houses of worship that their own hands or their fathers' hands had built, and in the ample funds that had

been laid up in other years for the support of divine ordinances. The aid requested in these circumstances of sister churches could not be refused, and liberal contributions became necessary, both for the erection of places of worship, and for the support of the regular ministry. To calls of this kind the ear and the heart of Mr. G. were always open, and he gave them a cheering response.

The substance of the following address was twice delivered, viz. at WALPOLE and COHASSET, on occasion of the ordination of pastors over newly constituted evangelical churches in those towns, and exhibits clearly the sympathetic and hallowed feelings with which he ever regarded the efforts made to revive and maintain the Puritan spirit of the original churches of New England.

"Brethren and Friends,—It has become my duty, as the organ of this council and of your sister churches, solemnly to address a few considerations to you, on this important occasion.

"You have been called to make unusual sacrifices, and to endure no small share of reproach; your patience and Christian firmness have been put to a severe trial; but He who brought up his people out of Egypt, and safely guided them through the perils of the wilderness; who held the pilgrims of New England in the hollow of his hand, while, for the enjoyment of purer religious sentiment and privilege, they bade adieu to friends and to home—has supported your tried spirits, and is this day spreading before you brighter prospects.

"Our hearts and a thousand others have sympathized with you in your afflictions; the same hearts now joy with you in your joys.

"I shall not soon forget the Sabbath on which I was permitted to preach to you the glorious gospel of the blessed God. It was a day of joy, of trembling, and of

tears. What the King of Zion would do with you and for you, you knew not. You assembled not in a temple with ceiled walls, but in an upper room. There you cried to the Lord God of your fathers, and he was entreated of you. He excited in you the inquiry, Where shall we find a holy resting place, where we and our children can be fed with the bread of life? You heard a voice from heaven saying, 'Go up to the mountain and bring wood, and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord.'

"Your hearts were ready to reply, 'Lord, we are a poor and afflicted people, how can we build thee an house?' Again the Lord answered you, 'The silver and the gold are mine; arise and build, and the God of heaven will prosper his servants.'

"You obeyed. And in this neat and commodious house, you behold what God hath wrought!

"Still, you had no one to lead you into the green pastures, and beside the still waters. You looked up to the great Shepherd and Bishop of souls; you prayed, Lord, send us a pastor after thine own heart; you waited, you watched his tokens, and this day he is saying unto you, 'Behold the man!'

"If our young brother proves himself to be that faithful servant of God which we confidently anticipate, and if you faithfully improve his labors, you will feel through the ages of eternity increasing gratitude to God, in casting your eyes back on the sacrifices and painful scenes God has called you to encounter in this whole affair.

"Your pious forefathers in the same glorious cause, and on these very shores, were called to pass through a far more severe conflict. Here they erected the standard of the cross. Here they worshipped the Father, Son, and Holy Ghost. On these plains the dews of heavenly grace descended, and ministers and churches held the proper

deity and atonement of our Lord Jesus Christ, and regeneration by the special influences of the Holy Ghost, as doctrines dearer than life. Yes, thousands of those sainted spirits, now bowing before the throne of God and the Lamb, would have lived in caves of the earth, or burned at the stake, rather than have attended themselves, or trained up their children to attend on a ministry where those truths were denied or concealed.

"But such is the depraved nature of man, that there has been a strong tendency in the church in every age, especially after a season of prosperity, to become lax both in her doctrines and discipline, and ultimately to sink down to the level of the surrounding world. Alas! that there should be such melancholy examples of this truth around the very graves of the Puritans!

"Said the Rev. Charles Chauncey, who about the middle of the seventeenth century was preaching the gospel with power in SCITUATE, and who was in the habit of spending occasionally whole nights in prayer;—'Beware, ministers and churches; beware of those doctrines which exalt man and abase Christ.' And this was a favorite maxim with him, 'The doctrine of the sinner's justification by the atoning blood of Christ, lost—and the *gospel* is lost.' Such were the holy men who stood in the pulpits of all this neighborhood, for more than a century after the landing at Plymouth.

"A century and a half of ease and prosperity has proved like an incubus on many of the churches and their pastors. They have not given heed to these glorious truths, and have let them slip. The spirit, the maxims, and the infidelity of the world, have invaded the fair heritage of our fathers; and hence it is that you are called to sacrifices and reproaches for the glory of Christ and the salvation of your children, similar to those endured by our Puritan ancestors in the same holy cause.

"We do not rejoice in contentions and divisions, in themselves considered; but they are sometimes necessary evils. Christ commands his people to come out from the world and be separate. We may never shrink from the cross, whatever shape it may assume. We do rejoice that God is again turning the captivity of his people. Sooner may we renounce all claims to the spirit of Christ and love to souls, than cease to rejoice in the prospect that ere long, in all these churches planted by the prayers and labors of our pious forefathers, those doctrines will again be preached, which will be accompanied by the effusions of the Holy Spirit, and will draw sinners to Christ. It may cost many a hard fought battle; much time, sacrifice, and toil; but is there not a remnant in all these churches of the pilgrims, to whom the name and the blood of a divine Saviour are still precious; and who, that they and their offspring may enjoy his glorious gospel, are willing to count all things but loss?

"You are called upon this day, by the circumstances in which you are placed, to live peculiarly holy lives. Your principles and professions demand that you should have a standard of moral duty and holy living, far above the world around you. This must be emphatically a holy church, a devoted, active church. You must let your light shine; you must show whom you have chosen as your Master; for, if there be a church on earth on which is devolved an awful responsibility, it is *this* church. If you are to be no more holy than others; if you are to do no more to advance Christ's cause; why this separation and these sacrifices? Our interest in you has been in vain. Dear brethren, you will not disappoint our hopes!

"Let the very spirit of Christ be manifest in all your treatment of those who oppose themselves to the truth. Bless them that curse you. Pray for them that reproach you. Let them see that you have not separated yourselves

from them from party views, nor from regard to matters of mere speculation or ceremony, nor from the love of contention; but for the *truth's* sake.

"Live in peace among yourselves. Be kindly affectioned one toward another. Live as a band of brethren. Sympathize with your minister under all his labors and trials. The life of a faithful pastor may be termed any thing else rather than a life of ease. I have known what it is to perform hard manual labor; but I never knew what it was to be *exhausted*, till I became a pastor. Encourage him in his faithfulness and zeal. Never fear his being too plain and faithful; the danger all lies on the other side. Let him ever be among you as a man of God. When he enters your houses, expect that he comes on his Master's business—not to spend a pleasant social hour on worldly matters, but to bring Christ and eternity into your family and home to your bosoms. Paul called the Ephesian elders to testify how he 'preached from house to house as well as publicly,' 'testifying,' not concerning husbandry and politics, but 'repentance toward God, and faith toward our Lord Jesus Christ.' Furnish every possible facility of conversation with your children and whole households. Expect not *long* visits; they would soon destroy the spirituality and holy energy of your minister. Encourage him in every good work—catechising your children, giving them Bible class instruction, and holding meetings of religious inquiry. Attend constantly on his preaching; and make it the indispensable duty of all in your house to appear regularly before God in his sanctuary. Let it become a remarkable thing to see your seat vacant. When present, hear as for the judgment day. Remember, his great object will be to gather you all, parents and children, into the fold of Christ, and to prepare you for heaven. Though you should be delighted with his sermons, and love him with the strongest affec-

tion, if you will not love the Saviour whom he preaches, and embrace 'the great salvation,' he will feel that his grand object is not accomplished.

"How awful the condition of those, to whom his preaching shall prove a savor of death unto death. Every sermon heard from his lips, will be remembered at the judgment day! How joyful the condition of those who shall be the seals of his ministry, and who shall be permitted at last to enter with him and all the redeemed from among men, into the joy of their Lord!"

In enlarging the number and increasing the strength of living and active churches in Boston, Mr. Green felt a special interest, and entered with spirit into all suitable measures proposed for accomplishing the object. He could not but rejoice in the fraternal unanimity and Christian public spirit which, when he commenced his residence in the city, he found among his brethren in the ministry, and among the members of the three evangelical Congregational churches then in existence. They all felt that in a peculiar sense they had a common origin and a common interest. Seldom, probably, have churches in a city had reasons so peculiar and strong for awakening and cherishing a sort of family affection for each other. They had ever been surrounded and greatly outnumbered by those with whom they could not harmonize in their doctrinal views or religious feelings. Thus they were bound closely to each other. Many labors and pecuniary sacrifices had been incurred. Public spirit in the cause of Christ was the controlling principle. This it was which animated the few, who, grieved at the low estate of religion, began in 1804 to meet and pray, and to continue to ask counsel of God, and to devise plans for building up Zion, till the organization of Park Street church in 1809. This it was which

gave rise to the "colonizing plan," as it has sometimes been termed, in accordance with which, the Old South and Park Street churches, in 1822, sent a delegation of ten brethren to strengthen the feeble church in Essex Street, from this circumstance called the "Union Church," and by which that church was enabled to settle and sustain Mr. Green as their pastor. The same Christian public spirit induced the three churches just mentioned, to designate above thirty from among their brethren, to organize, in 1825, a new church in Hanover Street; and again, in 1827, with the co-operation of the church last named, to send out seventy or eighty brethren to commence two additional churches in Salem Street and Pine Street. In all these instances the expenses of erecting suitable houses of worship, were borne not solely by the respective churches and congregations which were to worship in them, but in common by all the sister churches in the city. Sister churches they were indeed. They felt that they were branches from one parent stock. The ministers had their separate charges, it is true, but they were only set over different divisions of the same flock, under the one Great Shepherd.

It was in circumstances like these that Mr. Green was called to deliver the following address at the laying of the corner stone of the Hanover Church, June 20, 1825.

"My Christian Friends,—Here is to be erected a house for the worship of Him whose throne is heaven—whose footstool is earth. Some scenes become solemn and august from the recollection of the past, or a view of the present; but the visions which cluster around this devoted area, gather their power to expand and elevate and awe the soul, chiefly from the anticipations of the future.

"You have seen that corner stone laid in the name of the Father, Son, and Holy Ghost; and I believe I may

add, in the most genuine spirit of Christian benevolence. The zeal which has commenced and is carrying forward this holy enterprise was not kindled nor fanned by brotherly discord, or repulsive prejudices, existing in our present religious societies. No; love to Christ, and to the souls redeemed by his blood, forms the cement which shall bind together all these stones; and on these walls, as they rise in solemn grandeur, shall be inscribed, '*Holy Union.*'

"A battlement and a watch-tower must this building indeed be; for where on this sinful earth can a temple stand true to heaven, without assuming this character? But the weapons which it will hurl upon the surrounding foe, we trust in God will ever be spiritual. Though mighty through God to the pulling down of strong holds, and subverting the foundations of the empire of sin, they must be drawn only from the armory of the gospel. We expect, brethren, that here will be earnest contention; but it shall only be for 'the faith once delivered to the saints;' it shall only be with the powers of the darkness of this world, and with spiritual wickedness in high places.

"We most firmly believe a portion of that expansive benevolence which brought the Saviour from heaven down to earth, has breathed through all these movements. The self-same spirit which is building churches and raising the standard of the cross in Bengal, Ceylon, the Isles of the Pacific, and our western wilderness with one hand,—with the other is repairing the waste places of our American Zion, distributing the word of life, erecting temples, redeeming this goodly heritage of our pious forefathers from error and death. Christians of the nineteenth century have begun to awake from the slumber of ages; and, through their instrumentality, the waters of life are flowing over the earth. What we behold on this spot, and abroad in our land, of the unparalleled success of the truth, is a

portion of the refluent wave, coming with augmented power to fertilize and refresh the shore whence it originated.

"Behold, ye friends of the Redeemer, this advanced position of the Lord's host. Observe well this landmark of their progress, and take courage!

"The other day, on yonder mount, we witnessed the laying of the corner stone of a structure, which is to rise the proud monument of the nation's glory, and transmit down to future generations a more vivid remembrance of the martyrs of liberty. We have assembled this morning to lay the foundation stone of a monument whose erection is in payment of a far deeper debt of gratitude;—which is to stand as a remembrancer of unspeakably more exalted achievements. 'Impossible!' cries an unbelieving world:—'Where are the ten thousands of eager countenances? Where are the pomp and show and circumstance?' But I appeal from the tribunal of earthly minded man. I ask the patriarchs and prophets, who view these things from the eminences of eternity. I appeal to the glorified apostles with the whole host of the redeemed. I ask a verdict of the holy angels, who rejoice over one sinner that repenteth; who are now, I doubt not, surrounding this place, as they did Dothan, with the triumphant chariots, anticipating the thousands and tens of thousands who shall be born of God on this spot; with the news of whose conversion they will be permitted to make more intense the joy of heaven, and swell to a loftier note the praises of redeeming love.

"May we not suppose that on this deeply interesting occasion, the sainted spirits of Cotton, Norton, Davenport, the Mathers, Prince, Coleman, Cooper, and many others, are looking down upon us, and saying, 'Our children, the children of our prayers and labors, onward, onward, in your work of redeeming mercy.' We catch the inspiration of their voice, and on this sacred spot we pledge our-

selves never to rest, till this land of our fathers' sepulchres becomes as the garden of God.

"The walls here to be erected are to resound from Sabbath to Sabbath with the jubilee of the world's redemption. The space they inclose is ever to be considered as the vestibule of heaven. The tower which is here to rise is to remind every passenger of that love which was stronger than death—of that arm, omnipotent to subdue and save, which has opened a glorious way from earth up to heaven.

"We are animated with the cheering hope that we are rearing this house for the days of millennial glory. Delightfully interesting to our hearts is the thought, that this stone, which we have now so solemnly laid in the name of the one Jehovah, Father, Son, and Holy Ghost, may rest undisturbed in its bed, when the sun in his course round the world shall shine on none but Christian nations, and the shout shall be heard through the universe, 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ.'

"But let the solemn reflection reach all our hearts—the day draweth nigh, when these earthly sanctuaries shall have accomplished their grand design; when the redeemed of the Lord shall all be gathered in; when of this, and of all other temples, there shall not be left one stone upon another; when even the pillars of the earth shall be moved, and this whole material fabric dissolved.—O God, grant that ere that day of dread decision shall arrive, we may all be found in the city which hath foundations, where the Lord God Almighty and the Lamb shall be our everlasting temple."

After the venerable and able pastor of the church in Cambridge, with the sheep and lambs of his flock, had been compelled to leave the house where he had minis-

tered nearly forty years in holy things, it was resolved to erect another house, where the doctrines he had preached, and which the church had received and held fast from the beginning, might continue to be sounded abroad, not only for the spiritual benefit of the resident population, but also for the accommodation of those students in the university, whose religious views were not in harmony with those of the officers of the institution. The enterprise was undertaken with much prayerfulness and zeal, and carried forward with ability and firmness to a happy conclusion. Who will not earnestly pray that its results may far exceed the expectations of those that planned and executed it, and that religion may there recover the honors of which she has been shorn, and extend the full influence of her early glory over the first founded seminary of learning in our land!

The society for which the new house was to be erected, assumed the name of the "Shepard Church and Congregation," in memory of Thomas Shepard, who gathered the first church in the town nearly two hundred years before, and whose purity of doctrine and life, it was hoped, might again prevail in their midst. On the 22d of September, 1830, Mr. Green, in compliance with their request, delivered the following address.

"Brethren and Friends,—You have now seen firmly laid in its place the corner stone of a building about to be erected for the worship of Jehovah, Father, Son, and Holy Ghost—the Christian's God—the God of the Bible. Sweet and joyous is the light of the morning, which pours its full radiance on this hallowed scene! Drop down ye heavens from above, and ye skies pour down righteousness; for here shall arise a temple, resounding with the high praises of Him who spread out the heavens as a curtain, and laid the foundations of the earth.

"But, it may be asked—'why rear another house for public worship?—there stands unimpaired, the sanctuary, where the families of this village have been accustomed to assemble on the Sabbath for half a century.' Yes, there indeed stands the sanctuary, but here before you, stands the venerable exiled pastor, and the faithful church which has cleaved unto him and followed him in all his trials. Exiled for what? Wholly and exclusively because, having resolved that he would not contravene the express declaration of his Divine Master, and put in jeopardy the souls of his people, by assuring them they were safe, without the washing of regeneration and the renewing of the Holy Ghost, he determined not to meet the tremendous responsibility of encouraging men who had the presumption to do this; resolved not to proclaim to all the wicked ultimate bliss, he declined placing among his beloved flock, under the seal of his approbation, teachers who dared thus to nullify the divine sanctions: because, in a word, made overseer by the Holy Ghost of that church which was gathered and nurtured by the labors, sacrifices and prayers of that apostolic man, Thomas Shepard, he would not personally, nor by the agency of another, cast out his name as that of a bigot, nor cease to defend those precious and glorious truths to which the holy Shepard and his successors clung with a death grasp.

"Like the devoted band which surrounded the venerable Robinson on the shores of Delft-haven, you have been reduced to the alternative, of submitting to a body that denies you every legal right, and assumes the authority of placing over you a man to preach and administer God's holy ordinances, who you solemnly believe entertains views hostile to most of the great and essential truths of the gospel; or, of seeking some other abode where you and your children can in peace worship the God of your Puritan fathers, and be fed with the bread of life.

"In the true spirit of the pilgrims, you unhesitatingly prefer the latter. With the destinies of unborn generations at stake, and eternity opening before you, you smile at the reproach and the sacrifice, and, meekly retiring, refer your oppressors to a future tribunal. You can give up the sanctuary your fathers erected; and, if it must be so, you can surrender the funds, the records, the sacred utensils of the Lord's table; but the great, regenerating, sanctifying, and comforting doctrines of the gospel—these, you can never relinquish, either for yourselves or your children. Here, you plant your foot, and, if the hour of dread decision comes, you bare your bosom to the stroke—you welcome martyrdom!

"But, has it come to this? Is the church, bought with the blood of Emanuel, annihilated? The church! for whose preservation Egypt was desolated with ten plagues, the Red sea divided, the rock turned into rivers of water, the sun and moon arrested in their course? The church, to which the world is more indebted for its peace and happiness, than to all other institutions united? Is the church annihilated in CAMBRIDGE, where Shepard and Mitchel and Chauncy fasted and prayed and preached! Presumptuous mortal! tear up the foundations of the everlasting hills—seal up the stars—put forth your hand and stop the sun—but remember, the church of the living God is founded upon a rock, and the gates of hell shall never prevail against her. 'Be wise now therefore, O ye kings—be instructed, ye judges of the earth.'

"No church! Go stand on Calvary and repeat the decision; let the light of millennial glory glance on the page where it is recorded; echo it with the peal of the last trumpet; plead it as a precedent when Zion's King sits upon his great white throne; declare the decision amid the anthems of the redeemed on the heavenly plains!

"Animating are the associations which cluster around an enterprise like this. Pleasing and awful are the results as they rise in the visions of faith. I seem to be standing at the fountain head from which streams are about to gush forth, forever widening and deepening, as they flow down from generation to generation. Over this spot, the glorious gospel of the blessed God is to be proclaimed, and you and your dear children are to be trained up for eternal joy, or eternal wo.

"I know, dear brethren, you meet on this occasion, under the influence of mingled emotions of joy and grief. Your thoughts naturally recur to that sanctuary where your fathers worshipped God, and where many of you were consecrated to your Divine Redeemer in the arms of faith, and met around the sacramental board, and were refreshed and edified by the instructions of your senior pastor. You feel your case to be hard, and in some of its circumstances unjust. But fix your eyes on that eternal weight of glory, and your sacrifices will seem as nothing. Consider the grace of our Lord Jesus Christ, who, though he was rich, for our sakes became poor. Suffer no unkind feelings toward those who may have oppressed or reproached you to be harbored in your bosoms. Pray for them; love them. If the love of Christ and of souls for whom he died constrains you, as your professions declare, you feel deeply solicitous for their salvation as well as for your own. They are your friends and neighbors, bone of your bone, and flesh of your flesh, encompassed with trials and infirmities. They have to sustain the labors, the cares, the diseases, and the disappointments of life, as well as yourselves, and like you they need the supports and consolations of a good hope through Christ. Like you, both they and their dear children are possessed by nature of an evil heart of unbelief, and stand in perishing need of the renewing of the Holy Ghost.

Like you, as sinners they are under the condemnation of God's holy law, and need an interest in atoning blood, in order that they may be admitted into a holy heaven. Like you, they and their children are soon to grapple with the king of terrors, to feel the faintings and the agonies of the pressure of death's cold hand, and they will need the presence of the blessed Comforter, and the friendship of an almighty Saviour. Oh love them, and pray for them, and strive in every way to do them good, for their souls are of a value infinite, and shortly they are to stand with you in the final judgment.

"In carrying forward this sacred enterprise, you will need much prayer and strong faith; and I beseech you, let mutual love bind you together in one holy and indissoluble brotherhood. You contend not for modes and forms, but for what you justly deem the essential and everlasting truths of the gospel—those truths for which martyrs have bled, and multitudes have suffered the loss of all things. There is a sympathy in your trials and sacrifices, felt by beings in other worlds. This event is not unobserved by Heaven. God looks down and smiles benignantly, and seems already to promise that he will record his name here, and make this house the gate of heaven. And if the departed spirits of the faithful can be permitted to visit this earth, will not Hooker and Shepard and Mitchel love to revisit this spot, and sing more sweetly than ever before, their song of redeeming mercy? Brethren! the graves of the Puritans are around you. The laying of this corner stone is in answer to their prayers. The doctrines in which they rejoiced, are the support of your hopes. Be ye then firm and faithful, and the eternal God who was their refuge will be yours.

"It is supposed by some, that we are unfriendly to the ancient University here established. God forbid! Our dying prayer shall be, that the spirit of Chauncy and

Oaks, of Mather and Hollis, of Wigglesworth and Hopkins, whose portraits adorn her walls, may breathe through all her learned lectures, and pervade every department of her government. This is to be the corner stone of a temple, from which we believe will arise a form of more than angelic glory, to bend over that consecrated seat, and to scatter upon it the blessings of salvation, making the sons of Harvard the light and the joy of Zion, till time shall be no more.

"We speak with freedom and boldness, brethren, as becometh the descendants of Puritans on Puritan ground. We are aware that this sacred enterprise is regarded by some as a declaration of war; but we wage no war except with error and sin, those deadly foes of man's best good, both here and hereafter. And, arduous as may be the conflict, we do here, under the broad canopy of heaven, solemnly and forever renounce all other weapons save the sword of the Spirit, which is the word of God; and this, God helping us, shall be wielded with love and with firmness. To all of every name who hold the doctrines of the cross, we extend the hand of Christian brotherhood; under the sacred dome here to rise, may they find the shadow of a great rock in a weary land.

"Now rest, emblem of a better corner stone of a sure foundation, the only support of a sinking world. Peace to this sacred spot. Over thee may the visions of the patriarch be realized, and the angels of God be seen ascending and descending on errands of salvation. And as the walls go up in fair proportions, may it be amidst the harmony of glad voices proclaiming, 'Glory to God in the highest, on earth peace and good will towards men.'

> 'And in the great decisive day
> When God the nations shall survey,
> May it before the world appear
> That crowds were born to glory here.'"

Mr. Green early became interested in the objects of the American Tract Society; and on the organization of the society in the city of New York in 1825, he was appointed corresponding secretary of the original society, retaining the same title, located at Andover, and continuing its operations with special reference to New England. In this office which he held two years, and as a member of the executive committee which he continued to be till his decease, he devoted to the concerns of the society as much time as his other duties would permit. The entire confidence reposed in him by the churches of New England, designated him as a suitable man to represent the Congregational denomination in the publishing committee of the Society at New York, on which he continued to act from the time of his appointment in 1829, till removed by death. In the duties thus devolved upon him he was efficient and untiring; and he ever regarded the labors of these societies as of the first importance to the prosperity of the American Zion, and to the recovery of the nations to the obedience of the faith. Nor were his expectations from it too sanguine. In the hand of the missionary, whether foreign or domestic, the tract that clearly unfolds the plan of salvation, and urges the sinner's acceptance of it, or portrays the character of the child of God, and enforces his obligations, is a powerful weapon of offence against the kingdom of darkness, and a ready and bold auxiliary to the voice of the living preacher.

His views on this subject, as well as on the holy character of the ministry in general, are well told in the article that follows.

A Charge, delivered to Rev. Ornan Eastman, at his ordination as an Evangelist, with reference to the prosecution of his Tract Agency at the West, in Hanover Street Church, Aug. 27, 1828.

"My dear Brother,—The duty of solemnly charging you to be faithful in the ministry to which you are now set

apart has fallen to me; but I must confess that I undertake the duty, under an impression that it would be far more fit that I should be admonished and aroused in relation to my own duties, than that I should be called to give an official charge to you. And I would implore the Spirit of God to make a solemn application of my whole charge to you, to my own heart, so far as our different fields of labor shall render it applicable to us both.

"My brother, it is a serious thing to be God's ambassador to sinful men; beings whose destinies are momentous beyond the power of thought. I beseech you, therefore, receive the few considerations I shall now urge upon you, as coming not from me, but from Zion's King, who this evening gives you the high commission of a gospel minister, sealed with his own blood.

"I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, that thou take heed to the ministry which thou hast received, to fulfil it. Let it be an abiding impression on your heart, one which shall remain with you under all circumstances, that you are set apart for the immediate and express purpose of *seeking the glory of God in the salvation of souls*,—an office the most honorable, the most holy, and the most responsible ever assigned to mortals. Says a pious and sensible writer, 'The minister alone is the man whose aim is eternity. He alone is the man, whose office and profession in all their parts, are raised into dignity and importance by their direct reference to eternity. For eternity he schemes, and plans, and labors.'*

"Deeply imbue your mind with the spirit of the Holy Scriptures. This volume is the minister's armory. All other books, except so far as they have drawn from this

---

* Cecil.

fountain, are shadows. Here you become familiar with eternal realities. The rich man in torment wished a messenger to go from the eternal world to warn his brethren. The minister, who from a prayerful perusal of the Bible goes to his people, is such a messenger. Follow not after particular systems of theology, nor place implicit confidence in any human expositor, though it would be folly to esteem as of no value the labors of able and pious divines. Let the Bible be your statute book, and make it your special study and prayer that you may present to your hearers every doctrine and duty, in the very form and spirit in which you find them presented by the Holy Ghost. And let not unbelief and worldly policy prevent your exhibiting these great doctrines distinctly and plainly, as the Spirit of God exhibits them, regardless of the glosses and perversions of men. In short, preach Jesus Christ and him crucified. Show how every doctrine gathers its highest illustration and enforcement from him. Let the truths you carry into the western world be the torch of the gospel; remembering that the testimony of Jesus is the spirit of prophecy. Let him be your sun, and see that you never wander where his rays do not illumine your path.

"Feel a lively and affectionate interest in the souls to whom you may be called to preach, and for the promotion of whose eternal welfare you may be called to labor and suffer. Pray for this affectionate interest in them. There is nothing like it to render a minister faithful and patient, to lighten his labors, and sweeten his trials, and disarm persecution.

"You are now authorized to administer the ordinances of the gospel, and to assist in organizing new churches, and in the responsible duty of introducing men into the ministerial office. As you would answer it to the great Head of the church, see that in all these cases you

sacredly regard those qualifications which he has prescribed. In such a concern, where the purity of the church and the salvation of souls is at stake, cast away from you all that sickly charity which would sacrifice truth and fidelity; but wrap yourself about with the high and holy charity of the gospel, supreme love to God, and impartial love to men.

"My dear brother, keep your heart with all diligence, for out of it are the issues of life—the life of your office, and the life of your soul. Your agency will lead you where temptations will assail your heart by every avenue; where the floods of degeneracy will set hard against you, and there will be nothing human around you to strengthen and elevate. More than an ordinary share of your labors will be secular in their kind, though most sacred in their ultimate bearing; often, therefore, call your heart to solemn examination; ask yourself, Is this the spirit with which Brainerd and Mills and Martyn labored?

"'If the light that is in thee be darkness, how great is that darkness!' Be crucified to the world. Grow in grace. Especially cultivate a strong and vigorous faith—a faith which shall enable you in seasons of darkness and conflict, to catch an animating vision of Him who makes the clouds his chariot, and rides upon the wings of the wind—a faith which shall present and hold steadily before you the immortal soul in all its infinite worth, and the judgment day, with all the amazing scenes which will follow.

"Finally, if you would be strong in the grace that is in Christ Jesus; if you would have distinct views of truth and duty; if you would send back from beyond the Alleghanies such intelligence as shall make glad the churches of Christ, *be much in prayer.* 'Prayer and pains through faith in Christ,' said Eliot at the close of his Indian Bible, 'can do all things.'

"As one of the executive committee of the American Tract Society instituted in this city, under whose particular patronage the principal society at New York has appointed you to this agency to the West, I shall be allowed to express our deep interest in your enterprise, and sanguine hopes of a glorious result. As the secretary and general agent of this society, your labors were so much needed in New England, that when this agency was at first proposed, the committee hardly knew how they could make the sacrifice. But on casting an eye down the valley of the Mississippi and beholding a population already more than double that of New England, most deplorably destitute of all the means of moral and religious instruction, becoming a prey to ignorance and error and vice, yet soon to wield the destinies of this mighty republic, the committee became satisfied that no sacrifice within their power could more than equal the momentous exigency.

"With the ordinary responsibilities of a minister, you carry with you the additional responsibility of being intrusted with a moral engine, by which, under the blessing of Heaven, you may in a few years be enabled to exert an influence, perhaps greater than fifty missionaries could now exert with the ordinary means.

"Supposing you should be the favored instrument of God, in establishing, in the space of ten years, five hundred auxiliaries—about the number now in New England, and fifty depositories among the thriving villages of that vast country—all these sustained and replenished by one large depository in some central position, who could estimate its regulating and sanctifying influence on that mighty mass of immortal beings, now numbering four millions, to be swelled in twenty years to twelve millions, and in fifty years, perhaps to thirty millions!

"The labor before you is vast. To supply with a com-

plete series of our tracts but one family in ten, of the four millions west of the Alleghany mountains, would require a larger number than all which have been published by the American Society and its auxiliaries. But, in the strength of God, a competent supply can be furnished.

"Go, my brother, sow the good seed of the kingdom with a thousand hands, and proclaim the glad tidings of salvation with ten thousand tongues, till the joyful sound shall echo from the Alleghany to the Rocky mountains, and from the gulf of Mexico, to the head waters of the Mississippi.

"I solemnly charge you, in all this great work, lean only on the Almighty arm, and seek no other crown than a crown of glory in the heavens!"

The clear and succinct views of two leading doctrines of Christianity, familiarly presented in the two succeeding letters, entitle them to prayerful attention. The same mind that was in Christ pervades them.

To Miss R. P.

"My much esteemed Friend,—I am rejoiced to learn that the great subject of vital religion still engrosses your mind, and that you are resolved to make it the ground of all your hopes, the joy of your heart, and the object of your existence. I am also greatly rejoiced to perceive that you feel confirmed in the great doctrines of the gospel, for they lie at the foundation of all evangelical obedience, and are the grand instruments of our preparation for heaven. Christ says, 'Sanctify them through thy TRUTH;' and no where does he pray that they may be sanctified by any other instrumentality. Beside the condemnation which the Bible every where pronounces on those who do not believe the truth—and this thought ought to weigh with us—how can a man cherish right feelings, and maintain the

conduct which God and his own safety require, unless he firmly maintain the great doctrines of the gospel? For instance, in relation to Christ,—Shall I worship him or not? Shall I love him supremely or not? Shall I offer prayer to him or not? Shall I know and trust in him or not? These questions will be answered according to our doctrinal views of Christ, and involve feelings and duties of the most important character. Whether a man shall believingly apply to the atoning blood of the Lord Jesus Christ, or seek to be saved in some other way of his own devising, must depend on his belief or rejection of the great doctrine of atonement. Whether a man shall seek earnestly after that *new heart* which the Bible assures us is essential to admission into heaven, must depend on his believing the doctrine of regeneration in its full and proper sense. What is the Bible itself, but a system of holy doctrines, truths, or principles, variously exhibited? To say we must not have definite and settled views of them, is to say that we must not understandingly treasure up the Bible. To say that we cannot certainly know what these doctrines or truths are, is to say that we cannot certainly know what the Bible is, and that God has but tantalized our ignorance, and mocked our wretchedness, in pretending to give us a revelation. There is not a more successful device of the great enemy of souls, than the persuasion that *doctrines are mere matters of speculation*, and no way essential to holy feeling and holy practice. Satan well knows that wherever he can establish this persuasion and maintain it, he is sure of his prey: spiritual and eternal death is the inevitable result.

"But I have not forgotten your request that I would explain to you my views of the doctrine of the Trinity. This I will very cheerfully do, though I may not be able to anticipate all the difficulties you may have urged, or give you all the explanations I could in conversation.

"In learning any thing from the Bible, especially about the nature of the incomprehensible and infinite God, I ought to approach it with humility, desirous of knowing simply what exhibition God makes of himself. Human philosophy and human reasonings are here of little use, except to bewilder. I am not to expect to find his existence or nature like my own, or like that of any finite or dependent being. Who can by searching find out God? Who can find out the Almighty to perfection? There is no charm in *Unity*, or any in *Trinity*. The plain question should be, How has the infinitely glorious God revealed himself? If any one says, I cannot believe that the great God exists in *three persons*, because I cannot conceive of it—I cannot comprehend it,—you may ask him if he can adequately conceive of, or comprehend him in *one person?* Can the objector explain or comprehend God's self-existence?—his eternity?—his omnipresence?—how he could create the world out of nothing?—speak light into existence with a word?—A thousand such questions might be asked, which confound human reasonings, and which the Unitarian must admit to be unanswerable, as well as the Trinitarian.

"Now it appears to me perfectly plain when I look into the Bible, that there is both a unity and a plurality in the divine nature; that the great God has revealed himself as existing and operating in three persons, Father, Son, and Holy Ghost. I cannot explain *how* he exists in three persons, any more than I can explain *how* he exists in one person, or *how* he can exist uncreated and without a beginning, or how he can exist at all. God is not three in the same sense in which he is one, nor one in the same sense in which he is three. This would be a contradiction; but it is no contradiction that a being should be one in some respects, and three in other respects. The infinite Jehovah is never spoken of in Scripture, as being

one in any such sense as to exclude a plurality in his nature—as to exclude the Son and the Holy Spirit; but only to the exclusion of false gods. Where is there, then, a shadow of contradiction in saying that Father, Son, and Holy Ghost, constitute our one Jehovah? The most enlarged and acute minds which have ever existed, have discovered here nothing absurd or contradictory. Nor is there any more difficulty in this plain statement, that there are 'three persons in the Godhead, Father, Son, and Holy Ghost, and that these are one God, the same in substance, power, and glory,' than in the statement that there is one person in the Godhead. In either case, a variety of questions might be asked, which the loftiest finite mind could not answer.

"That there is a plurality of persons in the Godhead is to me manifest, from the plural pronouns repeatedly used in Genesis, as 'let us make man,' &c. What signifies this plural pronoun of the first person, if there be not a plurality of persons in the Godhead? The Trinity is clearly brought to view in the form of baptism instituted by Christ, 'baptizing them in the name of the Father, the Son, and the Holy Ghost.' Baptism is a most solemn and entire consecration of soul and body to the holy Trinity. If the Son and the Spirit be not partakers in the Godhead, and equal with the Father, they must be dependent and infinitely inferior. Is not the consecration to the Son and the Holy Spirit in baptism, as entire and solemn as to the Father? Most assuredly it is the same; the Bible makes no difference; the three divine persons are coupled together, and the same unreserved consecration is made to each.

"In the apostolic benediction (2 Cor. xiii. 14.) these three divine persons are united, and each made the object of a solemn and weighty petition. Shall we be taught to

pray, or offer any act of religious worship, to a being that is not truly divine—that is not God?

"There is another view in which the evidence from Scripture of the doctrine of the Trinity appears to my mind overwhelming. Each of the three persons, Father, Son, and Spirit, is spoken of separately as God; having the names, works, and honors of God ascribed to him. If the Father be represented as God, and the Son as God, and the Holy Spirit as God, then must there of necessity be three persons in the Godhead; and any difficulties which may embarrass our weak minds in conceiving of the doctrine should be regarded but as cobwebs. That the Son in his divine nature is truly God, equal with the Father, permit me to refer you for proof, to the tract entitled, 'More than One Hundred Arguments,' &c. For the personality of the Holy Spirit, the arguments are likewise overwhelming. The proofs of either point are too numerous to be comprised in a letter.

"I shall have room to say but a word or two on the doctrine of election. I have often assisted my own mind, and I believe the minds of others, to conceive of it, by this illustration. Let all the world be considered as a great company, marching in the broad road down to death. Christ stands by the side of it, and invites, entreats, commands them to stop and return to God that they may live. Not one of them all will regard. He follows them with his expostulations; but to a man, they all choose death rather than life. They all deserve to perish; and if left to themselves, they all will destroy themselves. Now comes in election, the last and only hope that any will be saved. Christ touches one and another of these rebels by his all-subduing grace, and they turn to him with a penitent and broken heart, and sing, 'Why was I made to hear his voice,' &c. All were invited—all might have come. Just bear in mind, that what Christ *now*

does, he from eternity designed to do, being the same yesterday, to-day, and forever,—and you have the doctrine of *election*. For Scripture authority, see Eph. i. 4, 5; Rom. viii. 28—30; 1 Peter i. 2; 2 Peter i. 10; Rom. ix. 4, 28; 1 Thess. i. 4; 2 Thess. ii. 13. In these passages you have the plain testimony of the Holy Spirit.

"I rejoice to see you searching after clear and scriptural views of all the great doctrines, and the evidences on which they rest; but suffer me to caution you against trusting in mere speculative orthodoxy, which will never cleanse the polluted soul from sin, nor impart joy and peace in believing. Pray God to give you deep and humbling views of sin, and the teachings of his Holy Spirit.

"Yours, &c."

To the same.

"Dear and respected Friend,—Though I accuse myself of almost criminal negligence in not answering your letter earlier, yet let me assure you that your communication gave me great satisfaction. Indeed, had I not evidently seen, as I thought, the leadings of Him who guides into all truth, directing your inquiries, feelings, and plans, my solicitude would have been such as not to admit of this delay. There is a state of mind altogether peculiar to the person who is seeking after truth and duty prayerfully, and with an humble sense of dependence on the Holy Spirit. There may be much reading, talking, and anxiety about truth and duty, where the humbling, subduing, and enlightening influences of the blessed Spirit of God are not at all discoverable. Why should not the Spirit be supposed to have his own peculiar and distinctive mode of teaching? Different human instructors have a manner peculiar to themselves, and shall not the great and glorious God have *his* manner? While under the carnal, unbe-

lieving spirit of the world, whatever be our reading, searching, and solicitude, we shall never be led to *a saving knowledge of the gospel:* we are then led by the spirit of darkness, and not by the Spirit of light. 'The world by wisdom knew not God.' Fearful and fatal is the darkness of the carnal mind. It discerns not the things of the Spirit of God. It sees not the glories of Christ. Oh what gratitude we owe to the Saviour for this precious promise, 'He,' the Holy Spirit, 'shall take of the things of mine and show them unto you.' The psalmist understood it, 'Open thou mine eyes, and I shall behold wondrous things out of thy law.'

"Your connection with ——'s church may present a question of no inconsiderable trial to your feelings; but I believe the Spirit of God will lead you in relation to that also, in a way which your dying reflections will approve. The Unitarian changes the whole import, both of baptism and the Lord's supper. Take away from the import of baptism the necessity of regeneration, the sprinkling of the blood of atonement, the deity of our Lord Jesus Christ, and of the Holy Spirit, and it seems to me its whole evangelical life and soul are gone, and it can be viewed only as a solemn farce. And what is it that renders the Lord's table a solemn, melting, delightful, and awful scene? Is it not the reflection that it commemorates the death of Him who was 'God manifest in the flesh,' by whom, and for whom all things were created?—who by his more than mortal agonies made a full atonement for our sins, redeeming us from eternal burnings, and purchasing for us the free offer of never-ending joys and glories? Take away these humbling, and comforting, and exalting views of the Lord's supper, and its participation would appear to me but impious trifling with the body and blood of our Lord. I could not with a clear conscience receive the sacred emblems from a minister

who I knew held these low and empty views of this ordinance, nor commune with a church who generally embraced them.

"We must not be alarmed out of a good conscience and the power of a holy and decided example, by the cry, 'Pharisee, stand by, I am holier than thou!' We must remember that it is no new thing for unbending religious principle and a determination to keep a conscience void of offence both towards God and towards man, to be branded with such epithets as 'uncharitable,' 'pharisaical,' 'proud,' and 'obstinate.' All our concern should be, that when they say these things of us, they say them falsely.

"You speak of your temptations and occasional doubts. Herein hath no strange thing happened unto you. Be thankful that you have any light. Gratefully and promptly improve what you have, and God will give you more. 'He that hath,' or improves what he hath, 'to him it shall be given, and he shall have more abundantly.'

"With very sincere regards,

"Yours, &c."

CHAPTER IX.

HIS REGARD TO THE REPUTATION OF HIS BRETHREN—AMIABLENESS OF DISPOSITION—SUCCESS OF HIS LABORS—PRAYERFULNESS—DOMESTIC CHARACTER—CONVERSATION—SOCIAL WORSHIP—DISCIPLINE—INTELLECTUAL POWERS—AT BOLTON—LETTER TO MRS. G.—JOURNAL—FAILURE OF HIS HEALTH—AT NORTHAMPTON—LETTERS TO MRS. G.—PARTING ADDRESS TO HIS PEOPLE.

A TRAIT of character in Mr. Green deserving of distinct notice, was a tender and unvarying regard to the reputation and comfort of his brethren in the ministry. Though not insensible to their imperfections, nor blind to the frequent inconsistencies of their conduct, he was ever slow to arraign them at the bar of his own judgment, and condemn them in the hearing of others. Viewing them as his fellow servants, and standing in the same relations with himself to his Lord and Master, regarding their usefulness as identified with the success of the cause he loved supremely, and their usefulness as depending on their reputation for piety, industry, and zeal, his heart revolted from every thoughtless as well as from every malicious remark, whose tendency was unfriendly to their influence. He ever carried in his hand the broad mantle of charity, and flung it almost involuntarily over any brother

whose character was assailed. No defects of character called forth his animadversions, except those which already indicated prevailing enmity against God and the revelations of his will, nor even these, farther than they were demanded by his sense of obligation to the Redeemer of lost men. While he abhorred the error or the vice that met his eye, he still loved and dealt kindly with the errorist, as one made in the image of God, and capable of being made an heir of heaven. As a matter of course, he had no fellowship with the unfruitful works of darkness, and firmly maintained the principle of non-communion between Christ and Belial. Still he had that charity which "hopeth all things," and held an attitude toward ministers of conflicting views, that would allow him to do them good, whenever an opportunity should occur, and convince them, that, though an opponent of their doctrinal system, he was yet their friend. But, toward those who were one in heart, and one in aim, he was a brother indeed, at all times. If they asked advice, he gave it with frankness. If they needed reproof, he administered it with tenderness and love. If they required sympathy, it flowed from his bosom in copious streams. If they were languishing through discouragement, his cordiality of affection and ready entrance into all their trials, and his words of consolation, buoyed up their spirits and sent them on their way rejoicing.

Striking as this trait of character was, we are not to regard it as the fruit of special grace alone. Though doubtless purified and ennobled by the peculiar spirit of the gospel in which he shared so largely, its foundation was laid deep in nature; and the same spirit of kindness was exhibited in just proportions toward all men.

Says an early acquaintance, "He was truly, what is termed an affectionate man; affectionate in his feelings and in his manners. He was naturally so. From my

first knowledge of him he had strong friends. Hence, when the principles of Christian benevolence were infused into his heart, they found there a congenial soil, and made him what he was generally esteemed by those that knew him, a warm hearted, lovely Christian. I think that no small share of his success in life is to be ascribed to his kind feelings and his affectionate manners, and here indeed is one of the most peculiar traits in his character." Certainly, few minds were ever formed with stronger susceptibilities of all that is tender and firm in affectionate attachment. His heart was always expansive, generous, and full. Wherever confidence could be safely reposed—and few better knew where—there it was freely given, without a jealous thought or a token of suspicion. He never lost a friend once gained, nor sought a friend without success. Every thing about him, his countenance, tones, gestures, all declared his benignity, and secured at once both confidence and esteem. In truth, he aimed to promote universal happiness. None were too low in the world's esteem to share his smile, if they sought it, and none too elevated to escape his gentle and salutary rebuke, if they deserved it, and were within his reach.

Though such as had not the pleasure of a personal acquaintance would yet form a correct opinion of him, from every page of his writings, yet we are unwilling to withhold a pertinent quotation from the funeral sermon already referred to, happily illustrating this feature of his character.

"Goodness of heart characterized his intercourse with men. He was benevolent in all his feelings. He deeply sympathized with his flock in their private sorrows. In the sick chamber and at the bed of death, he was a model of tenderness and fidelity. In every relation which he sustained, goodness marked his feelings and expressions. His people had unbounded confidence in him from their

constant perception of this trait in his disposition. It gave him access to them at all times, and under all circumstances. In the management of the church it was peculiarly manifest, especially in cases of discipline; and in his addresses to the church there was no covert aim, in the way of censure, at the feelings of any individuals who deserved reproof, but all was frank and generous and without disguise."

He was remarkable for the fact, that he had no personal enemies. "No one could be offended with him as a preacher, unless from dislike of the truths which he preached. Many who have heard him preach, in dissenting afterwards from his statements and opinions, have expressed their entire conviction of his sincerity, and their high respect for his motives, and have added, that they could not be offended with his faithfulness, because affection was so apparent in all his words. He was of a conciliating disposition, and would not thus intentionally give occasion to wounded or hostile feeling, nor fail to heal any breach of peace that had been inadvertently made. He was not only remarkable for not being the object of personal enmity, but, on the contrary, he had very many ardent friends. Among this people, in no one instance have I ever heard any thing said or insinuated, inconsistent with the greatest respect and affection toward him."

Another and yet more intimate friend observes, "No minister ever had less occasion to be offended with his people, on account of any unkind or ungrateful treatment. But while at Reading, and when taking into consideration the call from Essex Street, as may readily be supposed, circumstances gave rise to some remarks calculated to wound a conscientious and susceptible mind. On hearing some unpleasant suggestion, he calmly and seriously said, 'I have made it a rule, never to be angry with my people.'" Were the same rule universally adopted, there

is reason to believe that cases of dissension between ministers and their congregations, and their consequent separation, would be much more rare than they have been for a few years past.

Of the success of his ministry, the same preacher remarks, "He was remarkably successful as a minister. His private life and conduct were such as kept his mind and heart, to a great degree, in a state consistent with the presence and influences of the divine Spirit. All his influence was consentaneous with that of the Holy Spirit, whose office it is to convince the world of sin, and to comfort and build up the saints. Hence his labors were abundantly blessed. I may add, that his spirit of faith was intimately connected with what has just been mentioned, and with his success as a minister. And by his faith I do not mean merely belief and trust in God, but a disposition to live for eternity, and with eternity and its scenes present to the mind. This gave an unction to his manners and to his prayers and to his words, that accounts for his success. When he came to this church, he found it in a good state of religious feeling, and enjoying a revival of religion; and it is said that during all his ministry, there never was a time when the church seemed to be in a state of entire spiritual declension."

We avail ourselves of one more extract from the same sermon, at once confirmatory of other passages in this memoir, and developing the secret of his success—his prayerfulness. "His prominent characteristic as a Christian minister, the secret of his usefulness and the source of his strength, was his spirit of prayer. There was the hiding of his power. In his public devotional performances there was great sublimity and fervor of thought and feeling; sometimes he rose to such a pitch of holy eloquence in his praises of the Saviour and his intercession with God, that the congregation were rapt with

wonder. This was the more remarkable from the fact, that these sublime and fervent thoughts and expressions belonged to his prayers more than to his sermons; the latter, while they were above mediocrity in this respect, being distinguished rather for plain and earnest exhibition and application of truth, than for the highest order of intellectual effort. But the construction of his intellectual and moral character fitted him for vastly greater usefulness than is attained by many men whose acutely discriminating powers or logical accuracy, or argumentative skill without emotion, place them higher in the scale of intellectual merit. While he was not deficient in this respect, he had a large share of emotion; and it was this that enabled him to pray with fervency, and as a prince to have power with God. While a man of prayer must be made such by a holy life and walking with God, it is also certain that a great difference in this respect amongst men of equal piety is occasioned by a difference in natural temperament. But there is no doubt that holy living frequently changes a phlegmatic into a fervent nature, and that men cold in their natural feelings, by constant and secret communion with God, have their hearts and lips touched with a heavenly fire. This was the source of Mr. Green's distinguished spirit of prayer. He was a holy man in private. He carried with him this impression, 'Thou God seest me,' and seemed to live in the fear of God all the day long. His habit of prayer became a second nature. During a long journey with a member of his church, he sought occasions for prayer, and would not pass a night at a public house, with one peculiar exception, without inviting the family together for that purpose. On one occasion, going in a coach with several brethren to a council, he proposed prayers for certain individuals who had been the subject of interesting conversation; and thus they went on their way.

Such facts show that prayer was the breath of life to his soul. When, therefore, he led the devotions of others, common-place expressions did not fill up his prayers, through the want of sufficient emotion to raise his feelings to God. He was so familiar with confession and praise, that he easily rose at once to the heights of adoration, and it was remarkable in him, that he sustained the feelings of his fellow worshippers in this service to its close, and generally raised them as he proceeded, so that when he preached, the feelings of his hearers were softened, and predisposed to impression; and hence his success in winning souls to Christ."

Of *prayer*, he used familiarly to say, that it would best fit the Sabbath school teacher for his class, or the superintendent for his duty; that it would best fit one for the conference room, or the sanctuary; and was absolutely necessary, if we would understand the Bible aright. Prayer was all with him; and if like one, he did not always study the Bible on his *knees*, it is certain that he was wont to lift his heart to God, as often as he took it up, and implore the guidance of the Spirit of wisdom while he sought to learn the mind of God.

Intimately connected with the preceding topic is the character he uniformly bore in the domestic circle. At *home* every man shows himself without disguise. There he lays aside the insignia of office, with all "the pomp and circumstance" of public display, and acts in his own person according to his ruling disposition.

And it was at *home* that the character of Mr. Green shone with peculiar lustre. Says one well qualified to judge impartially, "I love *every* recollection of him; but especially those that present him to my mind in his family circle—the affectionate husband, the tender father, the kind friend, solicitously watching over the spiritual interests of every member of his family. Had an enemy of

religion scrutinized his private character and domestic intercourse, I believe he would have felt, that, so far as he could judge of a fellow man, there was nought for him to censure. In vain I try to remember something which was not as it should be during my frequent visits in the family; but a holy uniformity of Christian conduct presents itself at every point. However variously the duties of the present day might differ from the preceding, such uniform holiness pervaded all his actions, that it appeared to those about him, that to-day was but the reflection of yesterday.

"Uniform cheerfulness and unvarying kindness marked his intercourse with his family. Though he spent almost all his time in his study, when at home, yet few men conversed so much and so freely in their families as he did. All opportunities of doing good within the domestic circle were judiciously and faithfully improved, especially that portion of time devoted to meals. Then his conversation was uniformly cheerful and rich in instruction.

"His method of conducting family worship was highly profitable. It led those who attended on it to study and reflect on the sacred Scriptures, more than any other method I have ever known. The morning service might well have been called a Bible class." His custom was, to take the Bible, and before reading, to offer a short prayer for light to guide, and for the Holy Spirit to sanctify the heart, through the truth read. His prayers were very peculiar. There was very little of supplication for any or all objects combined, but there was the breathing out of a peaceful spirit in a very soft and gentle yet audible language. There were rarely or never the rapt feelings we sometimes hear poured forth with a loud voice, but the aspirations of a subdued and chastened spirit, uttered with all the meekness and gentleness of a child. "The time thus occupied was not longer than usual, or if it was,

it did not seem longer. His manner of questioning each one on the selection of the day was plain and appropriate; each one read a portion in turn; he followed with short explanations and practical remarks for immediate use; in the prayer that followed every one must have felt that he had an interest, that he was remembered before God, that his particular wants were made known to Him, who could supply all their need." "Even when the day had been spent in manual labor, as many of his days were after the failure of his voice, a stranger at the family altar with him would have supposed that his prayers flowed from a mind and heart which had all the day been employed in heavenly meditations in the closet; would have felt that he was on holy ground, that the voice of praise, and thanksgiving, and holy joy in God, might soon be called to mingle with the voices of praise above."

The whole discipline of his family was in accordance with the spirit that glowed on the family altar. All was order and regularity, mutual attention and kindness. The combined firmness and mildness of his manner, the known steadiness of his purpose, and the gentleness of his authority, secured ready obedience from the younger members, and inspired the confidence and warm attachment of the elder ones. He was a finished model of the affectionate husband, the tender father, and the cordial friend.

If it be due to speak distinctly of the intellectual powers of the man, who, beyond most others, held the *mind* to be merely the servant of the heart, we say, in the language of another, "they were rather of the solid than the brilliant order. In the course of his education, those pursuits which required close thought and research, were his favorite studies. There were not wanting, however, powers of imagination. He could illustrate his thoughts often happily and strikingly; and had the circumstances of his early years been such as to lead to the cultivation of those

powers, I think he would have excelled in them, for he had a temperament which is usually associated with a glowing imagination. His apprehension was not remarkably quick, but what he learnt was well understood, firmly fixed, and long retained in mind. He could think closely, connectedly, and patiently. His intellectual habits were practical, well fitting him for usefulness, enabling him to adapt himself readily to common minds, and to bring his natural and acquired powers to bear, in doing good to those around him."

Had his aim been greatness, and had his health been sufficient to sustain the momentum of his mind in full operation, he would have attained an eminence that he never sought, and have revelled like others amid the luxuries of human applause. But his mark was higher. The prize that filled his eye was nobler. The circle that bounded his vision was more expanded. He determined to know nothing but Christ and him crucified; to strive for nothing but the high calling of God in Christ Jesus; and to live for nothing but the enlargement of that kingdom that consisteth in knowledge, righteousness, and true holiness. Whether he were accounted great or small, whether he were honored or despised, whether he were enriched or impoverished, in the good things of this world, was eminently a matter of indifference, while he might steadily pursue the grand object of saving souls from death and hiding a multitude of sins.

It is not pretended that he possessed a mind of expansion equal to some whose names adorn the pages of history; nor of some who still live to bless or curse the world; but it will be allowed by all who knew him well, that in intellectual power he was inferior to few who enter on the same high and holy profession, and that the power he possessed was employed with all, and more than all, the diligence permitted by a due regard to the feebleness

of his frame, and with the most hearty consecration to the noblest ends ever contemplated by man. He was good in the sight of men, great in the sight of angels, and superlatively rich in moral excellence before God.

In the summer of 1829, he was obliged temporarily to suspend his labors, and retire into the country for the recovery of his voice, and the improvement of his general health. The hospitable mansion of S. V. S. Wilder, Esq. at Bolton, and the unremitting attention of its inmates to the comfort of an invalid guest, contributed materially, with the salubrity of the air, to the restoration of his health and strength. Of his feelings and occupations while there, we have no other record than in the following letter to his wife.

"*Bolton, June* 28, 1829.

"My dear Wife,—I write you oftener perhaps than I otherwise should, could I entertain myself and others by conversation. From the exercise of my voice I almost entirely refrain, both from the uncomfortable feeling it produces, and from a sense of duty. Of course it is a great self-denial, but I hope I shall have resignation given me just so long as He who made man's mouth shall see it best to close it up. He, whose voice is as the sound of many waters, and who will at last, by a single word, wake to life all the sleeping dead, needs not a voice so frail as mine. And I trust, should he restore its power to me again, I shall be more sensible of the gift, and of the high honor conferred, in being permitted to speak in *his great name*. Oh, to be more deeply sensible that all our sufficiency, both bodily and spiritual, is from the Lord.

"I have attended meeting all day. Brother E. B. has preached both parts of the day. He preached well; but I could not avoid some feelings of melancholy, seated in the pew as I was all day. I endeavored to breathe the

prayer of Moses, 'Oh my Lord, send I pray thee by the hand of him whom thou wilt send.'

"I thought of my people to-day repeatedly. I hope the Shepherd of Israel has sent them some faithful messenger. I thought of you, and supposed you at home, and perhaps spending some uncomfortable hours, but cheered, I trust, by your mother and little, pleasant, garrulous S. A., and, what is above all, by the presence and promises of Him who has said, 'My grace shall be sufficient for thee, and my strength shall be made perfect in thy weakness.'

"I have not opened my mouth in a meeting, except to pronounce one benediction. You see how careful I am. Mr. and Mrs. W. are exceedingly kind and attentive, and their children, two of whom you remember I baptized, are very affectionate. I ride, swing, walk, exercise on the gymnasium, sit in the library, &c.

"Affectionately, yours."

Comparatively few persons, probably, are in the habit of recording their daily religious exercises, or the dealings of God with themselves and others around them. We are not convinced that the omission is judicious, or consistent, in all cases at least, with "growth in grace." Objections have been urged to the practice, and doubtless, sometimes, spiritual pride may have been fostered by it, as by every other religious duty. But if the principles of faith and holiness are to be strengthened in the soul, if large attainments in piety are to be aspired after, and perfect assimilation to Christ is to be the prominent object of the Christian's efforts, he needs the assistance of that *habit* of self-observation, and regard to God's providence, which can hardly be found in any other way than by the daily record of conflicts with inward corruption, and with enemies "from beneath," and of victories gained by the sword of the Spirit and the blood of the Lamb.

Had Mr. Green, with his habits of self-examination, prayer, and watchfulness, found leisure to turn all his powers of discrimination, for half an hour each day of his public life, upon the exercises of his own heart, in all the varieties of circumstance where God placed him ; and had he recorded with his wonted "simplicity and godly sincerity," the result of his observations, how rich the volume that might have been given to the church after his decease, for her instruction on the great and fearfully-neglected topics of experimental religion! While we profess to be aiming at the eminence of Edwards, and Brainerd, and Graham, and Payson, in piety, are we not neglecting one of the most important of all the instrumentalities they used to attain conformity to God? Were they not aided in their upward soarings by their diligent attention to all the movements of "the inner man," and their faithful record of the temptations, and conflicts, and victories they experienced?

The diligent cultivation of the *heart,* is certainly not neglected by any Christian who wars a good warfare against the world, the flesh, and the devil, and pursues, as his grand object, the conversion of the world to Christ. But it is not equally clear that more is not lost than gained to the object of the world's conversion, by the too prevalent opinion that our own vineyard may be in a measure overlooked with impunity, while we take care of the vineyards of others. It cannot be too deeply impressed on every Christian's mind, that the secret of success in the cause of human salvation lies in the deep and ardent piety that warms the bosom of the church. It is this, other things being equal, that gives to the most humble Christian the greater power to withstand evil, and do good in his appropriate sphere of action. It is not the wealth, nor respectability, nor activity of individuals or churches, that gives power to the truth of God over the sleeping con-

science of an impenitent world; but it is the meek and devout spirit, that wrestles with the angel till the breaking of the day, and then says, "I will not let thee go except thou bless me." And it is believed that the freshness and vigor of this spirit depend much on the daily observation and record of the soul's exercises.

Mr. Green's "record" was faithfully inscribed on his *memory*, and occasionally, though rarely, was transferred to paper. Extracts follow:

"1830. June 23. Miss K. called on me this afternoon, and in conversation mentioned, that the handbill tract, entitled, 'Where am I? What am I? And whither am I going?' which I gave her at the commencement of this year, filled her mind with a train of solemn reflections, which she was unable wholly to efface. Has given good evidence of a saving change for about four weeks past. Praised be God! I distributed some hundreds of those handbills at the beginning of the year in the course of my pastoral visits, I thought with some prayer and faith, selecting those appropriate to closing one year and commencing another. Have heard of no particular instance in which they have been blessed till this, though God has been increasing the power of religion among us from that time, and some forty or fifty have become hopefully pious.

"For three weeks past, trust I have had some faith; felt it to be perfectly easy for God to convert all my unconverted hearers. Have had more than usually a wrestling spirit for their conversion. I am fully resolved that I will spend more time in prayer, and not allow myself to get so cold as to feel a reluctance to the duty. Think I have been a profitable preacher to my own soul in the four sermons recently preached on prayer; find I must pray at least three times a day in secret, if I would have my own soul in any tolerable frame. Cold prayers—weak faith.

"24. Spent most of the day in pastoral visits. Found

some individuals tender. Mr. H. was much affected. May the Lord sanctify to him the recent death of his wife. Proposed to Mrs. R. a little prayer meeting of those in her own neighborhood. May the Holy Spirit stir up her soul to execute the plan with holy zeal and faith.

"Was under much temptation last evening, and had a terrible conflict with both flesh and spirit, and can hardly say, which obtained the mastery; have not been so blessed with God's presence and freedom in prayer, as the consequence. 'Create within me a clean heart, O God, and renew a right spirit within me.'

"Three persons presented themselves before the examining committee. The mind of one of them was particularly impressed by a sermon from the text, 'Escape for thy life,' &c. The Lord be praised for making use of such a feeble instrument.

"Was much struck this morning in reading Micah iv. 12.—'But they know not the thoughts of the Lord, neither understand they his counsel, for he shall gather them as the sheaves into the floor.' Oh did the wicked know the thoughts of the Lord, even in their highest prosperity, how would they tremble!

"25. Little communion with God last night or this morning. Made several pastoral calls. Found the youngest daughter of Mr. H. tender and affected under close conversation. May it appear that this is to her the day of gracious visitation. Found the child of Mr. R. in a lingering sickness, and very thoughtful on religion; am encouraged to hope for her speedy conversion.

"Have the subject of 'conscience' on hand, for two sermons, but have so wretchedly abused my own, that I find little light and satisfaction in writing; am mortified at having accomplished so little. Alas! for want of resolution! Have had a solemn season with my brethren, in a visitation to the Rev. Mr. P.'s church, in C. afternoon and evening; spoke to them with unusual freedom on

'perseverance in prayer,'—this evening, on 'what Christians should do for the conversion of sinners.' Feel some rising hope that the Lord is about to appear for that people. Come, Lord Jesus, come quickly, and there display the wonders of redeeming love and mercy!

"Had some sweet and endearing conversation on the way home with brother E. B. on Christian experience, especially in regard to prayer, and how the standard of ministerial piety can be raised generally and permanently. Agreed that, when meeting with each other at our respective dwellings, we would make it a point usually to engage in social prayer.

"26. Had some freedom in prayer, and nearness to God in the morning. Had some success in preparing a discourse on conscience, though not the communion with God and spiritual perceptions enjoyed for some days past. When shall I be more watchful! Oh for more abhorrence of sinful thoughts!

"27. Sabbath. Not in usual health; not much spirituality. Preached on conscience in the morning, and in the afternoon exchanged with a brother, and pointed out and endeavored to remove the difficulties in the way of the serious inquirer.

"Was rather disappointed in not finding more at the meeting for inquiry this evening; though from my coldness and unbelief and vile affections, had no reason to expect more. Two young men give some evidence of a saving change during the past week. Last Monday evening had them both in my study for prayer and conversation. Oh that I might not forget the loving kindness of the Lord! He leaveth not himself without witness!

"28. Have had a day of feebleness, and brought little, very little to pass. Have fallen into a sin against which I have made many resolutions, and offered many prayers—that of conversing *too long* with persons who call, and

those whom I call upon. I do not bring conversation to a point at once. I find when I am most prayerful and live nearest to God, I am enabled most to avoid this fault. It arises chiefly from a listless, wandering, inefficient mind. Lord impress my heart with the sinfulness of thus wasting precious time and these golden opportunities of calling men to repentance.

"Met four young men this evening in my study for prayer and conversation; all recently interested, as I trust, in the Lord Jesus Christ. Urged on them much prayer, watchfulness, and caring for the souls of others.

"July 1. Rode with Mrs. G. to W.; preached a lecture for brother B., on the passage, 'Let the dead bury their dead,' &c.; man's delay, and the Saviour's urgency. Had considerable freedom; a full house; believe the Holy Spirit was present; had a pleasant season of prayer with brother B. in his study; rode home after the exercises, a beautiful moonlight evening. May my soul be filled with the calm and peaceful influences of the Comforter, and prepared for that blessed world, where 'they have no need of the sun, neither of the moon, for the Lord God and the Lamb are the light thereof.'

"2. Preached my preparatory lecture 'on the encouragements to pray for the Holy Spirit.' After a day of great languor, felt more freedom than I anticipated; doubt not some were praying for me, and God had some dear children to bless. O Lord, refresh body and soul this night, and on the morrow may I have success in preparing food for my dear people. The thought that I may starve any of them, is agonizing. Lord help me. Amen.

"22. Have had two or three weeks of unusual debility—little strength, and I fear little disposition for preaching or praying. This day has called me to witness a solemn scene. I had felt for some time as though I

needed something to awaken and arouse my soul. Feeling extremely languid, thought I would take an excursion on the water. Rev. Dr. B. and myself, with a number of other persons, took a boat at about eleven o'clock, and at about three, P. M., we cast anchor for the purpose of fishing off against the low battery, on Noddle's Island, about eighty rods from shore. A young man on board, by the name of H., with Mr. G., threw themselves into the water for the purpose of swimming ashore. They had swam about forty rods, and we observed the head of H. drop into the water. 'They are sinking,' was cried by all hands on board; with much confusion the anchor was raised, and we made for them as fast as we could. I kept my eye on H. as his head dropped partially, and sometimes wholly under the water, till he ceased rising above the surface. When he last appeared, we were within ten rods of him; and as the boat passed, I saw him apparently about six feet under water, with his head downwards, his arms and legs partially extended, and motionless. Had it not been that Mr. G. was on the point of drowning a few rods beyond, by some one's diving, he might probably have been saved; but it was only by our utmost exertion, that G. was saved from a watery grave. After passing H., we could see him no more.—May the solemn providence of God be blessed to the bereaved family, and to all who were in the boat. O God, who orderest all events according to the counsel of thy will, sanctify this sudden plunge into eternity to my own sluggish soul! How awful to go unprepared! to go with oaths upon one's lips! May I be more thorough in searching my own heart, more faithful and instant in warning others! How near, every time I preach, may some of my thoughtless hearers be to the eternal world! May I evermore preach under the solemn impressions such an event is calculated to inspire.

"August 1. Sabbath. Had a good deal of freedom in preaching, and more than usual at the Lord's table, peculiarly from the circumstance that our meeting-house is to be closed for six or seven Sabbaths, for the purpose of repairs and improvements. May the great Shepherd preserve my sheep while scattered, and feed them from his infinite fullness, and may pastor and people be brought together to behold more of the glory of God in the sanctuary than we have ever before seen. May we think far more about the improvement of our hearts, than the improvement of our house.

"January 8. 1831. On what hasty pinions the last year has flown! I have felt more than usually solemn at the thought of closing one year and beginning another. Oh that I had more time to reflect on an event so solemn! But an unusual pressure of duties has engrossed my time of late, so that I have not had a suitable portion for meditation and prayer. I am endeavoring to keep the vineyards of others, but alas for my own! Since the present year commenced, I have felt my heart set upon an immediate revival of religion among my people, but have been backward and unsteady in prayer, and am therefore afraid it is all selfish. Still I think I am in a good measure prepared to give God all the glory, should he pour out his Spirit. I think I never felt so much of my own impotence and wretchedness, and never had such a sense of the hardness of the hearts of the impenitent among my dear people. My sermons are but a puff of empty air. None but the Almighty Spirit can do any thing for them. O Lord, work. O Lord, bow thy heavens and come down in thy great power, and take all the glory to thyself forever!

"Now holy time approaches, and the awful responsibilities of the Sabbath. This, though so near the Sabbath, has been a day of dullness and shameful wanderings

of thought. Lord! let not the light of thy blessed day find me in this frame. I could almost say, remove me from thy great work and from thy world, rather than send me to deliver thy messages with such a heart, with such a stupid frame. I do hope to see thy power on the morrow, notwithstanding the baseness and unbelief of the instrument.

"9. Sabbath. Have had an unusual sense of my barrenness and deep unworthiness, and very little communion with God in prayer; yet have felt as though God was about to work among my people for his great name's sake. I saw, with more than usual clearness, that he was able to make just such a miserable instrumentality as mine, omnipotent over the rebellious hearts of my people; that this very weakness and unbelief of the pastor and church, he might turn to his own glory. And so, O my covenant God, let it come to pass! There was more than usual tenderness and solemnity on the audience. I preached on coming to an immediate decision—'How long halt ye between two opinions,' &c. I hope much from the season of prayer on Wednesday afternoon and evening, in behalf of the parents and baptized children, and a general diffusion of the Spirit during the year. O Lord, dash not the hopes of thy servant to the ground. Hast not thou put it into our hearts to appoint such a meeting? Oh for a Pentecost season! The inquiry meeting was animating, though like the meetings of the day, on account of the snow-storm, it was thin; about twenty only being present. One gives evidence that she submitted to God on the morning after the new year's address to the female youth on Wednesday. Another young man indulges a trembling hope, and has evidently made progress during the past week. How gracious are God's dealings! The wonders of redeeming grace are still displayed among my people. Alleluia."

Soon after this, his health failed so suddenly and entirely as to compel his relinquishment of all pastoral duties, and render very efficient measures indispensable to his recovery. He was induced by the solicitation of a kind friend to journey without delay to Northampton, where, and at Hartford, Ct., he passed several days without much improvement. The following letters to Mrs. Green at this time will show the state of his mind.

"*Northampton, April* 5, 1831.

"My dear Wife,—Had a very comfortable ride, and found myself here early in the evening, and only enough fatigued to secure me a good night's rest. I certainly feel no worse; indeed the pain about the lungs is much less than for several days before I left home. I do hope the Lord is about to increase my strength, and restore me to my delightful labors among our own people soon; but his will be done. I know he can convert my people just as well without my instrumentality as with it; and, by laying me aside, he can teach me a lesson of submission and patient waiting on him, which will be ultimately more serviceable to us both and to his cause, than the most vigorous health. I would bless the Lord for so much composure as I am enabled to feel under this great disappointment. 'Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee.' I think a great deal about home, and about my people, and with intense interest; but, I hope, not with a distrustful solicitude.

"W. H. is on my mind continually. I do consider it an exceedingly critical time with him. Do beseech him to press into the kingdom of God; to give himself up without a moment's delay. In all your conversation, I beg you to endeavor to keep Christians awake with whom you may meet.

"Yours, &c."

"*Northampton, April* 10, 1831.

"My dear Wife,—When I wrote you last, I did not much expect to remain here so long. My present plan is, to leave for H. on Tuesday, where I shall probably spend a few days with Mr. H. What I seem to need is, freedom from care and anxiety, and sufficient exercise. If I do not find these at H., my stay there will be very short; for you may be sure, that, with the present interesting state of things among my people, I shall make the acquisition of that degree of health which will enable me to return to them, my first object, feeling it to be a matter of conscience so to do.

"I cannot say that I have gained much as yet. We have had here a deeply interesting week, a three days' meeting &c.; in my opinion, rather too interesting for my bodily improvement, though I have not opened my lips in any meeting. I have walked much, and ridden some; but every day has been so much like the Sabbath, that it seemed almost profanation to exercise as much as I could have wished. I intend making a thorough trial of riding on the saddle, and am also determined to make less conversation, and keep myself more aloof from company, and so from the temptation to converse. Do write me every thing. You know how many questions I want to ask. I hope, if my health is again restored, we shall be more prayerful, more weaned from the world, and devoted to saving souls than ever before. The dear children! how much I think of them. Tell S. A., papa's greatest desire is, that she should be a good girl and love Christ.

"Truly yours, &c."

After visiting Hartford and returning to Boston, and after full consultation with the ablest physicians in both cities, and prayerful deliberation in his closet and with

his friends, he determined, with the consent of his congregation, not only to relinquish all labor for some months, but to visit Europe, and make experiment of the efficacy of a foreign climate on his shattered constitution. The humble and affectionate spirit in which his wishes were met by the church, appears in the following document.

"At a meeting of Union Church, April 29, 1831, the following preamble and resolution were passed unanimously:

"It having pleased the sovereign Disposer of events to afflict this church and deprive us of the labors for a season of the Rev. Samuel Green,

"*Resolved*, That while we view this dispensation of Providence with deep regret, we would humble ourselves before God, and implore the divine blessing on the means used for the restoration of the health of our beloved pastor, and do cordially approve of his complying with the advice of his physicians, and retiring from his labors for the period of five or six months, for the purpose of regaining his health.

"Z. Hosmer, *Clerk Union Church*."

The following is Mr. Green's address to his people before his departure for Europe, read by Dr. Wisner, May 15, 1831.

"To the beloved flock over which the Holy Ghost hath made me overseer.

"Brethren and Friends,—It is known to most of you that I am purposing, with the permission of Providence, to leave the city to-morrow morning for New York, thence to sail on the 20th inst. for Europe. As He who maketh man's mouth and biddeth his servants to speak or be silent as seemeth him good, has been pleased to place a seal upon my lips, I embrace this method of communicating a few thoughts.

"I hope not to be absent over six months, and my physicians encourage me to hope, that, by the expiration of that period, I shall be restored to my wonted health; and so far as I can judge of the nature of my complaints, I am inclined to expect that it will please the Lord to bring about such a result. I am hoping, through your prayers to God for me, to be soon restored to you, and that 'utterance may be given unto me, that I may open my mouth boldly to make known among you the mystery of the gospel.' But I would have it deeply impressed on your minds and my own, that life is but a vapor, and that soon both pastor and people must stand before God, to give up our respective accounts; your pastor, of the manner in which he has fulfilled his ministry, and you, for the improvement you have made of it. With some of you my ministry is undoubtedly now closed forever.

"That I should be taken off from my labors just at this time, may seem to you a dark and mysterious providence. But let us remember, the darkness arises wholly from the shortness of our vision, and not from any want of light and harmony in God's plans. By just such dark providences did he reveal the wonders of his love to Job, Joseph, David, Daniel, and his ancient church, in instances too numerous to be named. Greatly disappointed and tried, I have indeed been, but never have I for a moment felt any trembling for the ultimate safety of the ark.

'God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense
But trust him for his grace;
Behind a frowning providence,
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour
The bud may have a bitter taste,
But sweet will be the flower.'

"I leave the field, when every thing around, seems ripening for a most abundant harvest. I never felt so much as if all my people might be converted, as if all might be and must be gathered into the fold of Christ. And, I have never felt such irrepressible desires to publish the glorious gospel. Has God our Saviour ever displayed such a readiness to crown every faithful labor with immediate success. Was there ever such a running of Christians to carry their sick friends and lay them at Christ's feet? I see the heavens opened, and a flood of glory rushing down from the throne of the Lord with a radiance so intense, with a brightness so dazzling, as almost to amaze and confound me.

"Under these affecting and most interesting circumstances, I must bid you adieu for a time, though I shall certainly continue with you in spirit. Give a constant attendance on the means of grace. Guard against a roving spirit: it will injure your souls.

"Parents, let me beseech you, as though it were my last word, *fill* your families with religion. Make it your *great business*, if you would have all your dear children converted to God.

"To those who hope they have recently been born of the Spirit, whether your conversion was before or since my being laid aside from labor among you, I say to one and all of you, Be steadfast, immovable in the work of the Lord. Pledge yourselves by active duties, and by a

public profession, to the service of your new Master. Consider how many watch for your halting, and pray incessantly that you may be kept by the mighty power of God.

"Let me beg of the dear children and youth to consider how much the kind Saviour is now doing to bring the young to the arms of his mercy. What multitudes from the Sabbath school and Bible class are daily flocking to Christ as doves to their windows.

"To my dear young people who remain impenitent and unconcerned I must say, the heaviest burden that bears on my heart is the reflection, that I must leave you unaffected by all the wonders of redeeming love which are bursting forth around you. Never were indifference and procrastination attended with so much guilt and peril. Should God spare you and your pastor to meet again, oh that he would grant me the blessedness of finding you all sitting at the feet of Jesus rejoicing in the greatness of his redeeming love!

"This is but a faint expression of my feelings. But I must add no more, and will only say, in the words of the apostle (Acts xx. 32.) 'And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up and give you an inheritance among all them which are sanctified.'

"With great affection, your

"Pastor."

CHAPTER X.

LEAVING NEW YORK—VOYAGE—COAST OF IRELAND—REVIEW OF GOD'S DEALINGS—FIRST IMPRESSIONS OF ENGLAND—LIVERPOOL—MANCHESTER—BIRMINGHAM—BATH—ISLE OF WIGHT—LONDON—LETTER TO MRS. G.—TO MR. J. T.

Mr. Green embarked at New York on the 20th of May, 1831, in the ship Great Britain, bound to Liverpool, and on the 22d of the following month he wrote—

"My dear Wife,—It is with peculiar emotions I address you from the distance of three thousand miles. Is it possible that such a mighty ocean rolls between us! It is even so; but what is this in the presence of Him who holds the ocean, vast as it is, in the hollow of his hand. We are now just entering the Irish sea, off against the Highlands of D., Ireland, standing for Liverpool, distant about two hundred miles.

"Yesterday morning, about seven o'clock, we first descried land, it being just three weeks, to an hour, from the time of our departure from New York. It was D. island, the most westerly bluff of Ireland. A general thrill of joy spread through all the ship's company. It was a fine clear morning, after a stormy and boisterous

day and night. The Irish passengers in the steerage leaped up and clapped their hands. This was immediately followed by our morning prayers, in which the incense of grateful hearts ascended to heaven, and I trust was an offering acceptable to Him who had borne us thus far safely on the bosom of the great deep. The prayer was followed by singing the hymn beginning with the words,

> ' Children of the heavenly King,
> As ye journey, sweetly sing,' &c.

Never did music seem more sweet; the serene sky was over our heads, the blue sea settling into a peaceful calm after two days of heavy wind, and the high green hills of the Emerald Isle on our left.

"But you will wish to know some more particulars about this voyage of three weeks. It has been attended with some vicissitude, and has been rather more trying than I expected. We have had no violent storms, nor been placed in any special jeopardy; still we have had a very cold season, and a great deal of dull, rough weather. Our first week was pleasant, attended with calms and moderate breezes, and our progress consequently slow. During the first nine days we made only seven hundred and fifty miles; then came on rough weather, and in eleven days we run over a thousand and nine hundred miles.

"On the third day after leaving New York, a melancholy occurrence took place. A seaman by the name of England, in a fit of delirium tremens, brought on by intemperance, leaped overboard and was lost. He had threatened it several times, but we did not believe he would venture to do it. This took place just at dusk, and it spread great solemnity over the minds of all on board. Mr. H——t improved the solemn providence by prayer and an address to our little audience. We have been

able to have regular worship but one Sabbath, and that the first, when we had a perfect calm all day. The second Sabbath was boisterous; and on the last we made the attempt, but were interrupted by a squall. About two-thirds of the time we have been able to maintain morning and evening worship on deck.

"Now for health. I have suffered considerably. Though I have kept about the cabin nearly every day, I have been unable to read or write scarce three minutes at a time, until yesterday. Now I have a good appetite, and am brightening up.

"On the whole, I must say the Lord's mercies have been exceeding great toward me, and his hand has been upon me for good. I begin seriously to think that I never knew how to prize my friends before. You cannot know how much I long to see you, and S. A., and L. R.; how many kisses I would give those dear ones.

"24. Just come to anchor within a few rods of the dock—the city in full view. Dr. —— and the captain have gone ashore to prepare us lodgings. Learn from the custom-house officer that the cholera is making dreadful ravages at St. Petersburg, and on the continent extensively;—feel concerned for brother W.,—shall write you again shortly. May the everlasting arms be around you all.

"Very truly, your husband, &c."

The ship conveying the preceding letter not sailing as soon as was expected, gave opportunity for a further communication, under date of June 26.

"This day is the holy Sabbath, and my thoughts have often wandered homeward. I can look back to Essex Street, and say of my labors there,

'What pleasing hours I once enjoyed,
How sweet their memory still.'

I am enabled for the most part to see that God's ways with me are righteous and kind, and that if he has any thing more for me to do in his vineyard, he will in his own good time give me strength; and if he withholds it, this fact is his assurance that he can accomplish his own glorious purposes better by some other instrumentality.—I send a little book to dear S. A. It is nothing wonderful, but the prettiest little thing I could find amidst shelves of trash. Hope she will be able to repeat all the hymns by papa's return.

"Affectionately, yours, &c."

After Mr. Green's arrival in England, he wrote the memoranda subjoined, which will give a better account, perhaps, than could otherwise be furnished, of the commencement and character of his disease, and of the reluctance with which he submitted to its power, while the faintest hope remained that he might prosecute the delightful work of gathering the people of his charge into the fold of Christ.

"Having been brought across the great deep, in the kind arms of a covenant-keeping God, I desire now to collect his various dealings with me for some time past that I may have them in remembrance, and make them monuments for his praise.

"A hoarse cold which I took in the month of January, 1831, produced some debility of lungs, from which I have not at any time, entirely recovered. For a season however, I went on to labor as usual; and as a revival commenced in February, which promised a more glorious result than any thing previous, I had my heart unusually drawn out for the conversion of my dear people, and labored more abundantly. I felt like Jacob, that I could not let the Lord go, without a great shower.

"About the middle of March, I felt so much debility

about the organs of voice, that I suspended my regular pulpit exercises, and only made short exhortations after others had preached, and aided in smaller meetings, and visited considerably, and conversed with inquirers. My meetings for the anxious assumed the deepest interest; and I felt from time to time overpowered, and my poor body torn and crushed by my labor in it, and the inexpressible solicitude God gave me for the salvation of the two hundred or three hundred precious souls who met there.

"I labored in this way amid great bodily sufferings, till the middle of April when Mr. J. T. called on me and said, 'You must quit for a time; it would be tempting God to delay any longer some effort to regain your voice.' He proposed to take me in the stage to Northampton, on Monday morning, to spend three weeks. This was Saturday night. Satisfied of the path of duty, I said I would go.

"At N. I presumed too much on my voice, and gained nothing. In fact, the wound had become too deep to be healed in a few weeks.

"From thence, I went to Hartford, and experienced great kindness in Brother H.'s family something more than two weeks. Consulted Dr.'s T. and B. The last particularly suggested a voyage; and in conversation with brother H., the plan of our visiting Europe together, was started, without much serious thought that God would open any way for its accomplishment. 'He leads the blind in a way they know not.' How mysterious in working! What he will bring out of this providential excursion is still behind the cloud.

"On coming home, much debilitated and rather discouraged, a consultation of Dr. J. with Dr. B. was called. The result of their opinion in writing was—that the difficulty was in the muscles of the throat and other parts employed in speaking, and not in any serious affection of the lungs; and that a disuse of the voice, bodily exercise

in the air, and freedom from care, were the means of recovery, which might be reasonably hoped for within six months. On learning these circumstances, Mr. J. T. called and very kindly and generously offered to defray my expenses in a voyage to Europe. France being particularly named. The exceedingly kind and generous manner of this offer, in connection with Mr. T.'s other numerous expressions of a father's affection, wrought deeply on my heart and that of my dear wife. I want words to express my sense of gratitude to him, and I hope I can say above all, to God. Verily it is God that considereth our frame, and remembereth that we are but dust; that raiseth up friends to his servants in their days of trouble.

"This was about the 25th of April, 1831. I immediately commenced preparations for the voyage. Such was my inability to converse, and the pain which immediately followed on a continued conversation of even ten minutes, and often less, that I was obliged to exclude all company. My dear people were very kind, and exceedingly desirous of conversation with me, as many of them were greatly distressed for the salvation of their souls, and some were beginning to rejoice in hope of the glory of God, who had not enjoyed the opportunity of conversing with me since their minds were thus exercised. Knowing their state of mind, the self-denial I was obliged to exercise in excluding them was at times exceedingly distressing to my feelings. But I reflected that I was a worm, and could be of no service to them without the Holy Spirit: and he could work for them deliverance and comfort by another, as well as by me.

"For two Sabbaths it was thought duty that I should not visit the house of God — not from a deficiency of strength to walk, for of this the Lord gave me nearly as much as I had enjoyed in health; but from the necessity I was under of avoiding excitement and occasions of

using my voice. On the last Sabbath, May 15th, before leaving Boston for the purpose of embarking at New York, I attended the house of God all day. I could but magnify the Lord for sustaining me. A good day, and long to be remembered. Dr. W. preached in the afternoon, and read a short farewell communication which I had prepared for my people."

From the letters and journal of Mr. Green while in Europe, some extracts will here be inserted, not merely because they are the only means of giving the history of the journeyings and events of a year from which himself and his friends had anticipated the most pleasing results to his health, nor because they contain many interesting descriptions drawn by a warm-hearted Christian, who saw every thing in the light of the Bible and eternity; but more especially because they show the state of his heart while enfeebled by disease, and much of the time entirely shut out from all Christian associates and Christian ordinances. Under these circumstances he was not inattentive, nor unfeeling; but whatever scenes he visited, he showed himself to be a careful and discriminating observer, and at all times manifested a conscientiousness, a tender solicitude for the souls of men, and that spirituality of mind which belongs to him only who walks with God. Cut off from his customary pastoral labors, separated from his family and friends, wandering in strange lands, his soul pained by the sin and misery which every where met his eye, and the prospect as to the restoration of his health by no means encouraging, it would seem as if he could hardly avoid gloom and depression; but that elastic, cheerful spirit which characterized him, never forsook him. In him, under all circumstances, was most remarkably verified the promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee."

There is much room to doubt whether his voyages and journies were really beneficial to his health. The nervous debility of his system and the lively and deep interest which he could not avoid feeling in the scenes and the company around him were such, that the daily change of associates and daily succession of new objects, rendered almost every day, a day of excitement, of mental effort, and often of intense anxiety. These were precisely what had broken him down, and from which, of course, if he was to regain his vigor, he needed to escape. Retirement in the bosom of his family and absolute relaxation were what his susceptible and wearied spirit required.

"June 29. Left our hospitable lodgings in Liverpool, at 2 o'clock, P. M., and took the rail-road car for Manchester, where we arrived at twenty-three minutes past 3 o'clock.

"Before tea several of our party walked out to see the town; a Mr. S., a merchant from New York, residing in England, accompanied us. Visited an ancient church, called Christ church, said to have been built a thousand years ago—one of those churches spared at the reformation, and at the restoration. Rebuilt 1422. In the part called the choir, in which there is a most splendid display of ancient architecture, the ornament is immense. Mutilations made by Cromwell's soldiers were shown us. Elevated seats, highly decorated with carved work, stretch along the choir, in which the ancient barons sat, with their coats of arms over their heads. Six chapels are divided off in different parts of the building, in which the monks and the priests, in the days of the Catholic religion, held their seasons of prayer at different hours. The church is now Episcopal. A college is connected with it, in which eight or ten Episcopal clergymen are employed as teachers to about eighty scholars, all sup-

ported gratuitously by a fund. A school is also connected with it, founded by ——— ———, in 1655, and bearing his name. The keeper admonished us in a modest manner to uncover our heads—an act of respect very proper, whenever the house of God is entered."

"*London, July* 14, 1831.

"My dear Wife,—Though the wide ocean rolls between us, we can have frequent communication, can be acquainted in a few weeks with one another's circumstances and thoughts, as well as though but a few miles intervened. For this privilege I hope I feel some gratitude to our Lord Jesus Christ. I hope to be in Paris next week, and there to find letters in waiting for me from home.

"In Liverpool we spent five days. It was our first landing in a world new to us, and of course we found many things to interest. The town is nearly as populous as New York; its commercial intercourse with various parts of the world I suppose considerably greater. The shipping in its docks is immense, and the docks themselves have been made at vast expense, and excite the curiosity and admiration of strangers.

"From Liverpool we rode, or rather flew, to Manchester, thirty-two miles, in one hour and twenty minutes.

"The next day, Thursday, we passed through a country continually opening interesting and beautiful scenery, to Birmingham, distant ninety miles, where resides Rev. Mr. James, author of the Family Monitor, &c. Friday, we took our course through Worcester to Gloucester, fifty miles, where we spent the night. Here is a cathedral, said to be a thousand years old, about which I could tell you a number of curious things, as about other places on my route, but I must reserve details till I get home. Next day proceeded to Bath, sixty miles, where we spent the Sabbath, and heard two sermons from Rev. Mr. Jay; it

was his communion season, and he invited us to partake of the Lord's supper with them; we had a pleasant Sabbath. Monday morning we pursued our course through Southampton, and arrived on Tuesday morning at the Isle of Wight; much beautiful scenery; visited the cottage and the grave of the Dairyman's Daughter, Elizabeth Walbridge, and saw her brother and her Bible; her father and mother, both dead, have their graves by her side. Thursday afternoon, we left this beautiful Isle, and these scenes rendered so enchanting by the pen of Legh Richmond, and through Portsmouth arrived in London on Friday evening. Thus far the Lord has led me on, with a very gracious hand. * * * I lay a very strict injunction on myself, and do not indulge in lengthened or excited conversation with any person. I am more and more confirmed in the opinion, that I am not to look for any sudden change. My case is one of frequent occurrence in England. It is an affliction; if the Lord do but sanctify it, it is all we can ask, and that he *may*, should be all our solicitude.

"Yours, &c."

To Mr. J. T.

"*London, July* 18, 1831.

"Our reception has generally been very cordial, and I see a great opportunity all around me for doing good. O my dear sir, when I behold the thousand schemes which Satan has here invented to blunt the edge of truth, and lull men asleep in false security, I sigh for voice and strength to proclaim, both in private and public, the unsearchable riches of Christ. I feel like one in chains, incarcerated; but the Lord has done it, and I hope I am willing to wait his time of deliverance.

"* * * Judging from what has fallen under my observation, I must think that the tone of piety and min-

isterial fidelity is below even the standard which I had supposed. They need a Richard Baxter or a Whitfield to rouse them from the slumbers of formality, to dissipate the chilling influence of pomp and circumstance in the worship of the living God, and bring Christians to feel that their great business on earth is to glorify Christ in saving the souls of men. It is believed, however, that the cause of evangelical truth is gathering strength. There is much inquiry about our revivals, and great interest is felt. They preach on the subject and pray for them; but they have few or no revivals. And the preaching, even of the most evangelical ministers, is not, so far as I can ascertain, much blessed. Indeed, many of them frankly confess this and lament it. In fact, many of them preach and converse enough *about* revivals, but the difficulty is, as it seems to me, they do not go to work with ardent zeal and dependence on the Holy Spirit, to press men to immediate repentance. They preach almost entirely to Christians. You would hardly know from most of their sermons, that there *were* any poor perishing sinners, momently exposed to the wrath of the great and holy God, among their hearers. They do not preach as if they expected to awaken and convert men. There is something like timidity and overweening caution in their exhibitions of divine truth, and this to a greater extent than I expected to find. Till a different mode of preaching and performing pastoral duty is adopted, they may preach about revivals, and publish, and pray, but unless the Holy Spirit departs from his usual mode of operation, I fear they will be sadly disappointed. Indeed some of them have been making these attempts for a long time, and with much desire and expectation, but seeing no fruit, they are becoming faithless, and doubting whether our reported conversions are sincere. These views I have drawn from hearing some of the best men in the

kingdom; but perhaps a more intimate acquaintance might change them."

We have ventured to give these "first impressions" of our brother in regard to the evangelical ministry of England, because they were impressions produced on a mind of quick discernment and tenderly alive to every thing so deeply affecting the precious interests of Zion. Perhaps, as he intimates, they are not perfectly correct; but even allowing that more intimate acquaintance would in some measure have altered them, there must still be a grand defect in those sermons, and in that pastoral intercourse, which leaves the sinner unwarned and at ease in his sins, while the Christian too is addressed in a style that fails to make him feel his dependence on the Spirit of God for "*all* good influences."

CHAPTER XI.

AT PARIS—LETTERS TO MRS. G. AND J. T.—PERE-LA-CHAISE —LOUVRE—LETTER TO W. R., ESQ.—BATTLE OF WATERLOO—BRUSSELS—ST. GERMAIN—A FUNERAL—LETTER TO UNION CHURCH.

From London Mr. Green proceeded to Paris, where he passed a few weeks, occupying himself with collecting information on various points of interest to the friends of Zion, and gratifying his curiosity with the examination of whatever monuments of art and genius fell in his way. Health, it will be remembered, was his primary object; and all his employments while abroad, with his observations on men and manners, were shaped with direct reference to it.

After mentioning the names, circumstances, and attentions of several friends found in Paris, he thus writes to his wife, under date of July, 1831.

"You perceive, my dear, from the above account, that I am surrounded by acquaintances and friends; still, I must confess there will not unfrequently come over my mind a sense of loneliness, as though exiled from those friends most dear to me, and from that work in which I have been so often and delightfully exhausted. If I could

preach, converse, and enter deeply and actively into plans of Christian benevolence, I think every other supposable trial would be comparatively light; and I could be contented in any circumstances, and in any place where our Lord and Master might place me. But we are extremely ignorant of ourselves; and if we cannot bear one form of divine chastisement with a submissive and obedient spirit, we have no evidence that we should bear another. I pray for entire willingness to wait God's time and way of deliverance. Cut me off, indeed, he has from some of the sweetest sources of enjoyment; but blessed be his name, he has not failed to open others. I hope, my dear wife, you have his Holy Spirit to assist you, as you daily point our dear, dear children to heaven, and teach their infant tongues to lisp the praises of Him who has bought them with his most precious blood. How often I think of those dear young immortals, with a fullness of feeling which I cannot express!

"We left London on the 20th inst., and arrived in this city on the evening of the 22d. I shall probably continue here and in this neighborhood, at least for some weeks, especially if it should agree with my health; then proceed to Geneva, and spend some of the hottest of the weather among the mountains of Switzerland. I have had three pretty near views of king Phillipe and his queen; both appeared in a plain manner. It is said that the queen is disposed to be serious. The government appears to be consolidating. The last three days have been the three great days of the anniversary of the revolution. The various exhibitions got up by the king have been splendid, without a parallel. An hundred and fifty thousand soldiers were brought upon the field of parade, and reviewed by the king. But oh, vanity of vanities! I find myself amidst a very civil people, but they are emphatically *without God.* The glorious gospel, however, is beginning

to work like a little leaven. I have already learned some interesting and encouraging particulars. O arm of the Lord, awake! and put on strength as in ancient times.—Parents, brothers, sisters—you know I love them all; and all our beloved people—hope the word of God proves quick and powerful among them.

"Your husband most affectionately, &c."

To Mr. J. T.

"*Paris, July* 30.

"* * * I am confident the door of usefulness to Christian benevolence and enterprise, especially on the part of *American* Christians, is already thrown wide open. Though I have not explored the ground as I hope to do, if God gives me strength, yet I can safely specify the following channels:

"1. The circulation of religious tracts. There is no hindrance to their circulation throughout these thirty millions of immortal beings. Mr. and Mrs. W. inform me that the tracts which our society enabled them to procure and circulate, were received with the greatest eagerness, and the donation was most timely and useful. They believe that five or six thousand dollars could be immediately expended in this way, with the most happy results. The people are exceedingly destitute of religious reading of the right stamp. The language does not contain such books to any considerable extent.

"2. Sabbath school books. Of these there is an universal dearth. Yet there is a considerable number of pious persons making great efforts to establish these nurseries of piety in various parts of France. Suitable books and teachers are alone necessary, in order to establish them to an indefinite extent.

"3. Means for educating pious young men for the ministry. The Protestants have two seminaries for this

purpose, generously assisted by the government; one at Strasburg, and one at Montauban. The former is wholly in the hands of the lax and skeptical part of the Protestant community; and the latter, has three professors of the same stamp, two are evangelical, and there is one vacancy. The pious are making attempts to fill this vacancy with a good man, but have hitherto been defeated, so that now they are rather expecting to be obliged to abandon both to the dominion of error for a time, and be thrown on their own resources and the assistance of their friends abroad, for the education of a pious ministry; and doubtless this very thing will be for the advancement of the truth.

"4. The support of domestic missions. Such support is needed in order to establish new churches, as they have recently opened three places for this purpose in this city, and are doing it in other parts of the kingdom. It is also needed to sustain the faithful pastors who come out boldly with the truth, for such are generally cast off by a worldly, skeptical consistory; their salaries withheld, and pulpits shut against them.*

"It is indeed a field for Christian benevolence, the like to which is not opened on the face of the globe.

"P. S. Will Mrs. T. please to accept the inclosed leaf? In my late visit to the Isle of Wight, I found it in the Bible of the Dairyman's Daughter. No book ever appeared more precious in my eyes, than her worn Bible. Her name was inscribed on the inside of the cover, with her own hand. With what delight that youthful saint pondered its sacred pages, while flesh and heart were

* The American Home Missionary Society has within a few months appropriated $1,000 to the cause of Home Missions in France, with the approbation of donors to that amount. Doubtless efficient aid will be rendered by the churches of this country to this cause soon, either through this channel or some other.

failing her! What rays of heavenly light its truths shed upon her passage through the dark valley!"

His deep solicitude for the spiritual welfare of all the members of his flock, and of their children, was ever manifest. When far from home, the same spirit that animated him in the midst of his friends, and prompted the vigilant discharge of all pastoral duties, still warmed his heart, and inspired all his movements. Meeting with a son of one of the members of his church in a foreign land, he thus writes to his anxious father:

"His moral character is good; he stands high as a man of business; appears full of life; but I cannot ascertain that any material change has taken place in his religious feelings. Oh! that I might in some way be blessed of God to the salvation of his soul, and the consecration of all his talents to the service of the Redeemer! I cannot but hope that the Lord has his eye on that beloved youth for good, and will yet make him a vessel of mercy. You, my dear sir, and Mrs. ——, must continue the earnest prayers of faith to Him who has never said to the seed of Jacob, seek ye my face in vain. 'Wrestling prayer can wonders do.' How many children of the covenant it has brought into the kingdom! It possesses, if I may so say, the power of holy compulsion, on the part of the Holy Spirit, and through him, on our impenitent friends."

"August 15. There is a vast difference between the Protestant and Catholic population—scarcely any poor among the former in country villages, though many are vicious. The Catholic poor are exceedingly degraded by vice and ignorance.

"Pere la Chaise. This place is so called from a celebrated monk, by the name of Chaise, (English, chair,)

who had a monastery on this hill where the chapel now stands. It was at this monastery that Louis XIV. held consultation, and decided on the repeal of the edict of Nantz.

"Was shown to-day the window in the Louvre, where Charles IX. stood and fired on the Protestants. It is an arched window of the portion of the ancient Louvre which looks down to the Seine a little below PONT DES ARTS. He had driven a large number of the Protestants into the Louvre, and as they made their escape by swimming and boats across the river, the above bridge not being then built, he stood at this window, and as fast as a man loaded his gun, he shot them.

"Was shown also the place where Henry VI. was assassinated by a Jesuit. Henry had been a Protestant, and had nominally become Catholic for the sake of the crown. The Catholics suspected his sincerity, and accused him of favoring the Protestants. One day, as he was riding in his carriage to consult Sully, a Jesuit came to his carriage window, (the carriages were then very low,) and with a poniard stabbed him."

To W. R., Esq. St. Petersburg.

"*Paris, August* 27, 1831.

"My dear Brother,—Yours of the 23d July and 6th August have been received, and afforded me much satisfaction. I have delayed answering them a few days, expecting to receive letters from home. I have at length received one from L., the only one, by some unaccountable prevention, received from Boston since my arrival in Europe. I greatly rejoice that the Lord has preserved you from that pestilence which has cut down thousands on your right hand, and ten thousands on your left. May he still preserve, and prosper, and render you a distinguished blessing wherever you are. I have now been

in Paris about six weeks; and as I find a little cluster of Christian friends struggling against a world of iniquity and error, and as I find my health gradually improving, I may stay a few weeks to come. The opportunities here of enjoying fine promenades, and selecting the best diet, I find advantageous; I hope also that my stay will not be altogether useless to the cause of our Saviour. * * * I keep up a system of daily exercise, riding on horseback, and making excursions in various ways, in the environs of the city; at the same time amusing myself with the examination of whatever is wonderful and curious; collecting information, and assisting Professor H. in making a selection of philosophical apparatus for ————. I have abandoned the idea of going to St. Petersburg. With so much sickness in the Baltic, I should hardly feel justified in going, without some special call in providence. When I shall leave Paris, I have not decided.

"* * * I might multiply accounts of particular revivals now in progress in our own highly favored land—but strength and time would fail. In only two counties of Massachusetts, there were numbered in June twenty-two towns visited with these refreshing showers of mercy. Nearly one thousand towns in our country are known to have shared the special effusions of the Holy Spirit, since the present year commenced. It is such a day as our American Zion never before enjoyed. God keep his servants humble, faithful, and laborious, and a glory will break forth upon our churches, which eye hath not seen, nor heart conceived. We shall see that the death of Christ, and the great and precious promises built thereon, have a glorious import.

"As for France, things are moving forward. Between two and three thousand Bibles have been distributed within three months. Religious tracts are getting into brisk circulation. They are about commencing a weekly religious

newspaper. Have opened three new places of Protestant evangelical worship in Paris; and in two or three villages in the kingdom, where they have missionaries employed, there are promising revivals. Two thousand dollars have just been sent to them by churches in New York and Boston. Thus, you see, I am encouraged in relation to France. The blood of her martyrs shall be the seed of the church. Obstacles exist, and they are great; but, 'Who art thou, O great mountain! before Zerubbabel, thou shalt become a plain.' Though long tossed upon the waves of infidelity and superstition, yet a day of jubilee shall come for these thirty millions of immortal beings.

"P. S. * * * Rev. F. M. of this city, whom I should judge to be well qualified for the work, is translating Scott's Commentary into French, and has already issued several books, in numbers. Another good man is preparing a Concordance; and it is intended soon, to translate Baxter's Saints' Rest, and other works of the kind. Books of a deep and thoroughly spiritual character, are greatly needed in this language by ministers as well as people. We are hoping to have some efficient American missionary stationed in Paris shortly, as an assistant to Mr. W. Such a man might give a most important impulse to the work throughout the nation."

"*Paris, Sept.* 7, 1831.

"*To the dear people of my charge.*

"Friends and Brethren,—Almost four months have now elapsed since I have been able to address you on the great concerns of eternity. The Lord has not only withdrawn me from those arduous yet delightful labors which engrossed my heart and head and hands with you, for the space of eight years, but has in his providence, for a time, placed the wide ocean between us. To describe to you all the exercises of my own mind in view of

a separation from my beloved charge, under such circumstances, would be impossible, were it desirable. But I trust I have been able to say, 'The will of the Lord be done'—that most holy and blessed will, which fills all heaven with rapture, and causes joy on earth, among both ministers and their people, just in proportion to their holiness. And my most earnest prayer for you all, is, that you may know by joyful experience what is that good, and acceptable, and perfect will of God.

"I should not have delayed writing you thus long, had not my health been such as to forbid my entering into your circumstances, and my own responsibilities as your pastor, as I could wish to do. I have been obliged to throw off every care and responsibility as far as possible, and withdraw attention from those scenes and duties which are most deeply interesting to my heart. Not that I have forgotten the people of my charge for one day. That were impossible. We have mingled together in those scenes, within those consecrated walls, at the communion table, in the vestry—many of us in the chamber of sickness, and in the house of mourning, the impression of which will be carried up fresh to the judgment seat of Christ.

"In my meditations I often recross the pathless ocean, and not only survey you as assembled to hear God's holy word proclaimed, but go from house to house, and take cognizance of your varied circumstances, both temporal and spiritual. Some I find wrapt in the deep shades of adversity; the night upon you is heavy; the joy of your heart has gone down to the grave. Well, my friend, I say, remember you are a great sinner; kiss the rod; fall down and adore the hand that smites you, and it will become the arm of redeeming love, lifting you above this dying world to regions of cloudless day.

"I find some to whom I have preached apparently in

vain for years, now touched by the Spirit's power; broken-hearted for sin and raised to newness of life, and to new obedience. Over these I joy in God, and rejoice in the God of their salvation. Oh the height and depth of that grace, my friend, which has found and rescued you, after walking so long foolishly and blindly on the brink of destruction. Double your diligence. Redeem time lost for the service of the best of masters.

"Pray, dear brethren, earnestly, that the Spirit of God may continue to be poured out, till all who assemble with you shall be gathered into the fold of Christ. I would speak to every member of the church as by name, and say, Be alive to your covenant vows; often reflect on them; earnestly pray the Holy Spirit to help you understand and realize them. The absence of your pastor throws on you all the greater responsibility; live together in love; bear one another's burdens; pray that your weekly church meetings may be seasons of much spiritual edification. As far as propriety will allow, acquaint yourselves with all those who assemble with you, and those who have but recently entered your sanctuary; and endeavor to do them good.

"Some parents meet me with the most joyful accounts of their beloved *children;* their tongues are eloquent in the praises of a covenant keeping and prayer hearing God. Others, with the anguish of 'hope deferred,' say, Alas! it is not so with my house! prayers and entreaties seem but to harden my child! I say to such, search your house and your heart diligently, and evening and morning continue to sow your seed and look upward. I find a few, who are beginning to relax in their prayers and efforts, and yielding to the solicitations of worldly ease and enjoyment, are ready to doubt whether the divine Master requires of his followers so much self-denial, effort, and prayer. Now, my friends, I ask you, Where

have souls been converted, and where has a spiritual religion prospered, without a great deal of prayer, self-denial, watchfulness, and labor on the part of Christians? Why should it have been necessary for Christ, his apostles, and the primitive Christians to meet often, to pray and exhort, and daily bear a ponderous cross, and *you* now be exempt from all these? Is religion to be advanced in this same sinful world, and heaven won on terms so much lower? I trow not. But when you get yourselves comfortably settled in these easy opinions, you will be startled with an awful voice saying unto you, 'Give an account of thy stewardship.' How then will you lift up your heads among those who have borne the burden and heat of the day?

"I am greatly rejoiced to learn that so goodly a number have come forward and espoused the cause of the Redeemer before the world, since my absence. To have been with you, had it been permitted, on those solemn occasions, would have gladdened my heart; but you had the best counsel, and Jesus Christ was with you, I doubt not, overshadowing you with the wings of his love. As though present, I would say—or rather, the Holy Ghost himself lays the injunction, and it is most comprehensive, 'Be ye steadfast, immovable, always abounding in the work of the Lord;' then follows the encouragement—for he is a good master, never giving a command without an encouragement—'forasmuch as ye know that your labor is not in vain in the Lord.' Let me entreat you, by the coming of our Lord Jesus Christ, and by our gathering together unto him, not to be weary in well doing. Guard against the weights and entanglements of the world. A great work, a mighty warfare is before you. Put ye on the Lord Jesus Christ, in every place and condition. Let your religion shine at home, as well as abroad. See that it curbs and subdues every evil

temper, passion, and appetite, as well as prompts to holy boldness and activity in the service of Christ, before the world. I cannot conceal the solicitude I feel for all of you especially, whose hope is of recent date, and particularly for those of you who are in the morning of life. We are not ignorant of the devices of Satan and the world. Pray continually that God would keep you by his mighty power. Get together in little circles for prayer, as you may be able. The youthful Daniel, with his three companions, met together to ask mercies of the God of heaven. Engage, if practicable, in the instruction of the Sabbath school. If there be no opportunity for you to teach, assist in looking up children to fill the classes of others. Religion has no life without holy industry. As soon as you can give satisfaction to your Christian friends and the committee of the church, come out visibly from the world, and enter into a public covenant with God your Saviour; for God uniformly speaks of his people as a covenant people; it is his divine method of preserving a holy seed in the earth.

"To the young men of my charge I would express the deep interest I feel in their present and eternal welfare.

"My young friends be sober minded. Keep before your minds an elevated standard of devoted and active piety. Cherish a lively interest in all the concerns of the church and congregation, and do all in your power to forward the cause of God and the salvation of souls. Your Saturday evening meeting for the study of the Scriptures and prayer has been greatly blessed of God. And I am happy in being able to state for your encouragement, that one who was not long since a punctual and active member of that meeting, has in the providence of God brought its spirit and good influences to this great and irreligious city, and within a few weeks has been instrumental of collecting a few serious young men, and

establishing a similar meeting, and on the same evening, in this place.

"When I shall be able to return and resume my labors among you as aforetime must be decided by the developments of Providence in relation to my health. I have not perceived much amendment since I left home, till within the month past; and even now it is but gradual. I think it but barely possible that I may be able to preach some by the close of the fall, but see no very good reason to expect such a restoration of strength as would render the exercise of my voice prudent earlier than spring. Nothing will detain me from you, whenever the Lord shall see fit so to increase my strength, that I can have the prospect of being useful among you. May our united prayers hasten the event. In looking back to former scenes, I can say, with an emphasis before unknown, 'How amiable are thy tabernacles, O Lord of hosts! my soul longeth, yea, even fainteth for the courts of the Lord. Blessed are they that dwell in thy house; they will be still praising thee.'

"Permit me, in concluding, to express the affectionate solicitude which I feel for all my dear people, in their various circumstances and relationships, in their duties and trials, joys and sorrows, as parents and children, as having a good hope in the Lord Jesus Christ, or as without hope and without God in the world. You who have thus far lived without repentance and prayer, and sought your happiness only in this world, abandon your delusive hope, I entreat you, and seek the Lord while he may be found. When tossing on the wide ocean, and the angry billows were lifting their heads, and rolling in terrific grandeur around me, I thought of the greatness and power of the Almighty, and I thought too with emotion, on the condition of those of my dear people who are unreconciled to this glorious and dreadful God, and refus-

ing to take refuge in his dear Son. Oh what will they do in the floods of death? What will they do when he shall contend with them for their sins, and set in one eternal array against them, all his infinite attributes! Oh that they would instantly kiss the Son, lest he be angry! And then, who, oh who can comprehend the power of his wrath!

"Finally, dear brethren, pray for me, and pray that the Holy Ghost may rest on every messenger whom the Lord sends you during my absence. And now may the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all. Amen. In the bonds of Christian affection.

"Your pastor, S. G."

On the 8th of September he left Paris for Brussels, where he arrived the next day, and the day following visited the field of Waterloo, ten miles distant. Of the battle here fought in 1815, to decide the fate of nations, he remarks:

"The battle was commenced by the French left wing, commanded by Jerome Buonaparte, at ten o'clock on the holy Sabbath. The English officers had attended a great ball at Brussels on the night preceding the battle, returned to the camp late, and amidst a powerful rain. Many of them laid down drenched in the rain, and were never able to rise.

"In the afternoon, as the Duke of Wellington saw his men cut up by the terrible charges of the French cavalry, and he found himself obliged to bring on his last corps of reserve, he was heard to exclaim 'I wish that either Blucher or night were come.' About three o'clock in the afternoon the French broke the centre of the allied army by the irresistible charges of the cavalry. At this moment, having penetrated many rods beyond the enemy's line,

Buonaparte sent a despatch to Paris, saying that victory was certain. Then, the Duke of Wellington displayed the greatest heroism, repeatedly throwing himself into those squares which were beginning to waver. Buonaparte's last effort was made, by bringing on the imperial guard, leading them in person to a point near the enemy's lines, reminding them that he had often relied on them in the moment of extremity. They shouted, and rushed on with the greatest enthusiasm. When he saw them checked and cut up, he exclaimed with apparent coolness, 'C'est feni! allons!' It is ended, let us go.

"September 12. At Brussels. Took a guide, and visited the town-house, a large edifice, with a spire three hundred and sixty feet in height, all of stone. Visited the museum, containing a gallery of paintings and cabinet of natural history. Paintings were chiefly by masters, of the Flemish school, as Vandyke, Guido Reni, Canalette, Paola Veronese, Snyders, Olee Palma, &c., some of them fine. Several magnificent cathedrals. Entered one where a hundred persons or more were saying prayers. Saw a Jesuit priest, while muttering his prayers, look round to a female entering the door, and nodding, gave her a very broad and significant smile.

"Visited the square of St. Michael, where about one thousand who fell in the revolution of 1830, are buried, profusely decorated in the French style, with flower-pots, crosses, coats of arms, tri-colored flags, &c. The effects of the revolution are strikingly visible about the park. There king William's soldiers were first attacked, and after having been driven out, without offering much resistance, returned after a few days, and held possession for three days, during which they were incessantly attacked from the palaces, parliament house, the hotel de Belvue, and other high stone buildings around the park. The Dutch soldiers defended themselves behind trees and

terraces within the park. The effects are still very apparent; the buildings are covered with the marks of large and small shot; in the hotel Belvue many shot remain. Several houses were set on fire.

"There are but three places of Protestant worship, two Episcopal, and one Calvinistic. Few attend these, except English and Dutch.

"I was informed by the Consul General of Buenos Ayres, resident at Antwerp, that the restriction on education, alleged by the Belgians against king William, was an effort on his part to extend the privileges of education, to elevate the schools, the clergy, and professional men generally, and not permit the priests to have the supreme control of it, as they have had and still have. No legal restrictions were imposed; the Catholic priests were most promotive of the revolution. No religion is supported by government in either Holland or Belgium; all sects are free. Much dissatisfaction still exists in Belgium on account of the division of the kingdom into electoral districts on such a plan, that the priests completely control the elections; and it is done in this way—The large towns respectively are united with a portion of the adjacent country. The people in the country are generally ignorant, bigoted, and under the control of the priests. At the election, accordingly, the priests bring in large companies of them, and control the elections, excluding the more enlightened, and filling the parliament with their ignorant dupes. The payment of a tax of sixty guilders makes a voter in town, and thirty in the country.

"Was struck with the cleanliness and good taste of the streets and houses, both inside and out, at Brussels, a pleasing contrast with the dirt and negligence of the French."

September 13, Mr. Green proceeded to Antwerp, and thence through Ghent and Lisle to Paris, where he arrived

on the 17th. Brief notices of some of the principal towns through which he passed on this journey of four hundred and sixty miles are given in the journal, and show the unceasing activity of his mind in collecting facts and making observations.

"Oct. 1. Took the diligence at 10 o'clock for St. Germain, a town of about 12,000 inhabitants, distant five leagues. Its situation is elevated, commanding a fine view of Paris, and an extended scenery on the east. This has been a favorite resort of the French kings from the beginning of the eleventh century. Francis I., however, greatly improved the palace. The Louises XIV., XV., XVI., were born here. Here Louis XIV. pursued his amours with Madame Viliére, contrary to the wishes of his mother: and we are shown a trap-door, from which he descended by a rope ladder into his mistress's apartment, in order to conceal his intercourse from his mother. Here, James II., of England, when driven from his throne, to which William and Mary succeeded, found a retreat for thirteen years, till the time of his death. We were shown the room where he died. Louis XIV., a gay and dissipated monarch, we were told, did not fancy this palace, particularly because he could see from it that cathedral in Paris where all the kings are buried; and hence he built Versailles at an enormous expense. We were shown also a secret trap-door, directly over a deep vault under the palace, said to have been sixty feet deep; so contrived that any person whom the king or his court might wish to put out of the way secretly, could be let fall through unawares, never to be more heard from. The hole has been of late years nearly filled. This palace, not occupied, is empty and dreary.

"Oct. 2. Attended the funeral of Mr. C., a young man aged 22, a nephew of C., the novelist, now resident with his family in this city. This young man had been

travelling with his uncle, and made himself master of several of the modern languages. His death was by consumption, and at last, sudden. General La Fayette, M., and G., and a number of other Americans, were present at the services. No females were present, for this is not customary in France. The services were performed at the grave. I first read portions from Job xiv., Ps. xc., and Eccl. xii., and then offered a prayer. I could not but feel deeply for General L., as he stood by my side, trembling with the infirmities of age. How soon the grave must be his house! I was glad of the opportunity to read to him one message from heaven."

CHAPTER XII.

LEAVES PARIS—SABBATH AT ROUVRAY—LYONS—MR. MONOD—VIENNE—AVIGNON—NISMES—TOULON—GENOA—CURIOSITIES—PISA—CAMPO SANTO—ST. RENIERI—LETTER TO MRS. G.—TO J. G.—SIENNE—BOLSENA—VITERBO—CAMPAGNA DI ROMA.

"October 5. Left Paris rather suddenly, after a residence of more than two months, including an excursion of ten days to Belgium. On the fourth I met Dr. C. at Mr. S.'s bureau, and finding that he had made all his arrangements to start for Lyons, and having received two very kind and encouraging letters from my dear wife and Dea. G., I determined to cast myself on the Lord's arm and go with him. I regretted leaving my friends in Paris so abruptly, many of them having shown me no little kindness, especially the families of Rev. Mr. W. and Mr. W. It is with me a matter of humiliation before God, that I have been able to do no more for promoting the cause of Christ in that great city. I have visited many of its curiosities and its wonderful exhibitions of taste and ingenuity; but I trust I can appeal to the heart-searching God and say, It would have afforded me infinitely more satisfaction to have been all this time laboring night and day in preaching the gospel, and endeavoring

to bring the hundreds of thousands of poor ignorant souls in this city to a knowledge of Christ. Probably such a course would have gratified pride and ambition more, and so the Lord in tender mercy has denied me the privilege. His will be done.

"8. We arrived at Rouvray about evening, and being rather fatigued, concluded to stop over the Sabbath. It is but a small village, but we have the prospect of decent accommodations. Thus far I have found this mode of conveyance [the voiture] quite independent, cheap, and pleasant. I have repeatedly got out and roved through the beautiful vineyards, and examined their wine-presses, and observed them preparing this staple commodity in its various stages; have drank the new wine from the press, and seen it fermenting in barrels, much like our cider. From the press it is white and thick, and in taste not much unlike cider in that condition. In passing the villages in the morning and at the dusk of the evening, it was interesting to see the companies of peasants going to and returning from the immense vineyards, which frequently lay several miles out of the villages; for the whole population is collected into compact villages, and between them, for miles, it is rare to see the least appearance of a house.

"My voice I think improves; but otherwise I feel not so well to-day. May the Lord not disappoint me and my people in the result of this tour; but not my will, nor the will of my people, but thy will, O Lord, be done. May the holy Sabbath, though in the centre of France, prove a good day to my soul, for God is not confined to place nor means.

"9. Sabbath. This is a village of twelve hundred souls, all within eighty rods of the church, and about two hundred and fifty, I should judge, were present at the service. There is but one church, and probably all the people are

Catholics, so far as they pretend to any religion. I inquired of my landlady, if there would be preaching any part of the Sabbath. She informed me that they had no preaching, but the priest would have high mass at 11 o'clock A. M., and prayers in the afternoon; and so far as I could learn, it is a rare thing for them to have preaching in these villages. For the sake of knowing the attendance and the nature of the service, we attended in the morning. High mass, or *singing*, was performed, with the administration of the sacrament. The wine was all drank by the priest; the bread was carried round by a man in a rough basket, in large slices, and children and all who pleased, broke off a piece and ate it. The singing was mere bawling, accompanied at intervals by the tolling of the bell, &c. Toward the close, the priest turned his face toward the people, and gave them an exhortation on moral duties—such as, the importance of good example in parents, reminding them if they were profane, their children would be so, &c. Whether this exhortation of about ten minutes was original, or a committed homily, I could not ascertain; but from his manner I supposed the latter. But few men were present. They did not appear to be generally laboring, but spending the day in amusements, rolling nine-pins, and gambling. It has been to me an uncomfortable Sabbath, both in body and mind, only that I could lift up my heart to God in some measure, for this poor deluded people. Oh how important is the clear and faithful preaching of God's word!

"12. Reached Lyons about 4 o'clock P. M. Called in the evening with Mr. L. at the house of Rev. Adolphus Monod, a man of devoted piety, and distinguished pulpit talents. To my regret, he was absent on a visit to Geneva. His wife, an English lady, I found exceedingly agreeable, as also her mother, resident in the family. Lyons is situated at the confluence of the Saone with the Rhone, on

the tongue of land between the two. The land around it is rather abrupt and mountainous; streets narrow; houses exceedingly lofty; population 150,000; the second city of France in point of wealth and importance; built by the Romans, forty-two years before Christ; and rebuilt after being destroyed by fire, about A. D. 145. Thirty thousand persons are here employed in manufacturing rich stuffs, silk, lace, gold, &c. In 1793, the Jacobin convention massacred 70,000 of the inhabitants, and ordered its walls and fortifications to be destroyed. It contains about twelve thousand nominal Protestants; one Protestant church, and three pastors. Mr. Monod has been one of the pastors, but is now deposed by the consistory on account of his fidelity. He has appealed, however, to the minister of public instruction, on the ground that his sentiments accord with the formulas of the French Protestant church, and no charge but on the ground of doctrine can be sustained against him. The cause is now pending, and he preaches every Sabbath in his own hired house to about fifty or sixty souls. He is doing much by circulating tracts and Bibles. Not more than five or six pious persons were known in L. three years ago, at the time of Mr. M.'s conversion; 'now,' said Mrs. M., 'we can confidently number fifty or sixty, and the interest is increasing.' These, however, with very few exceptions, are of the poorer class.

"When the day opened on us, as we left L. early for Avignon, we discovered the Alps, lifting their ragged bluffs to the clouds, on our left. From L. Mont Blanc is seen, distant about eighty miles. Fifteen miles down the river, we passed the village of Vienne, a considerable town, containing many Roman antiquities. At this place, it is said that Pontius Pilate, after being dismissed with disgrace from the government of Judea, took up his residence and committed suicide.

"I was somewhat amused with a controversy on board the boat, between a Romish priest and a number of gentlemen passengers. The priest, a middle-aged man from L., and well versed in the sophistry of Jesuitism, was beset by two young gentlemen, and this led others into the circle, and a warm controversy was kept up for hours; and while many entered the lists against him, of the whole company, which consisted of a hundred or more, not one appeared to sustain him, or even gave him a look of approval. This is an important occurrence in this Catholic country, as showing the waning influence of this system.

"Friday, at 7 o'clock A. M., we found ourselves at Avignon. This town was the residence of Petrarch's Laura, and here, her remains are deposited. Here we first began to notice around the town extensive fields of mulberry-trees, whose leaves are gathered for the silk-worm; at the same time, olive-yards were spread around us on every side.

"At ten, we took the diligence for Nismes, where we arrived at three; a part of the way mountainous. On Saturday, 15th, took saddle-horses with a boy as guide, and surveyed the town. It is surrounded, except on the south, with hills of some elevation, and sufficient to render it one of the warmest towns of France, and probably is the best for a consumptive invalid. On one of the highest hills are the remains of what is believed to be an observatory built by the Romans, though its precise object is not known. From the top of it, the Mediterranean can be seen, about thirty miles distant. It is of stone, and was once large and splendid. There are also some remains of the temple of Diana, surrounded with the Roman baths. Another temple, called the Maison Quarrée, or Square House, of which the Corinthian pillars in front are standing in a state of perfect preservation.

The whole is considered the finest specimen of the Corinthian order in the world. But by far the most wonderful of these antiquities, are the amphitheatre and the Roman baths. The amphitheatre surpasses description. While seated on one of the highest irregular seats, and looking down into the area, and at the openings of the numerous inclosures or apartments, in which the ferocious animals and equally ferocious men issued to the combat, though I detested the object, my mind was filled with awe. This immense massive structure is elliptical, and of stone, supposed to be built by the Romans before the Christian era. Its circumference is 1,148 French feet; height 66 feet; and has five galleries, which within the wall, form a spacious passage around the whole, and from each of which are entrances to the rows of seats inside. There are thirty-five rows of seats, rising one above another, from the bottom to the top, around the whole interior, capable of seating 26,000 spectators. What scenes of blood have here feasted the eyes of emperors, courtiers, and even refined ladies! Man without the Bible, at his best estate, is a cruel, wretched being! Where now are the tens of thousands who shouted from those seats at the sight of blood, and at the groans of dying beasts and dying men!

"This place was taken by the English in 1417. At the repeal of the edict of Nantz by Louis XIV., the town being Protestant, suffered immensely; their churches were destroyed by that monarch, and a fortification built to keep those in awe who were not either butchered or exiled. It now has 50,000 inhabitants, and two Protestant churches.

"16. Attended service in the Protestant church, near the hotel de Luxembourg. The name of the pastor for the week was placarded in capitals on two sides of the church within. Rev. M. De Sardau was the name for this week, and he preached, reading from book all the

prayers. He was on the subject of the 'Truth of Revelation,' adduced good arguments in its support, and seemed in earnest. A good sized house, tolerably filled with respectable looking people. The men for the most part sat with their hats on, except when the Scriptures were read, or prayer was offered. I was pleased with the solemn manner of reading the ten commandments, as prescribed by Moses, when all the people stood, thereby expressing their hearty consent. It was truly refreshing amidst Catholic flummery, and the infidelity and profane frivolity of the French generally, to meet an assembly whose worship was of apostolical simplicity in form, and I trust, to a good extent, in spirit. In this place, where thousands of Protestants have been led like sheep to the slaughter, or driven by Catholic fury into exile, beggary, and starvation, may Jesus make his word quick and powerful, his people prayerful and devoted, and speedily multiply his converts like the drops of the morning dew! The reflection that I was in the midst of the descendants of those who had suffered the loss of all things for the truth's sake; indeed, whose nearest relatives had been most inhumanly and treacherously butchered no longer ago than 1822, under Louis XVIII., was interesting and affecting. I fear, however, that but a remnant of piety is to be found here, even among the Protestants. The Sabbath shows that it has no commanding influence on the mass of the population.

"23. Sabbath. At 8 o'clock anchored at Genoa amidst torrents of rain. There is here an English chaplain to the ambassador, who has service once on the Sabbath, but I did not get on shore in season to attend. A confused Sabbath this! Who cannot see that this world generally has no fear of God, or regard of his commands before their eyes! I spent part of the afternoon in retirement, and had some comfortable meditations. In the evening

fatigued myself with a long conversation with Mr. P., an intelligent young man from Scotland, going to Rome to perfect himself in the art of sculpture. He has had a pious education, and appears exceedingly amiable; was enabled to give the conversation a practical, and I hope a profitable turn. It was on the subject of divine sovereignty. Oh may the Holy Spirit give that light to his active mind, which a worm cannot impart.

"24. Took a guide and visited several palaces and churches;—palace of the duke Brégnole, whose income is said to be 40,000 francs per day; palace of the Marquis D'Lena—one chamber in this most splendid palace cost 1,300,000 francs; palace of the duke Durazzo, magnificent—contains some fine paintings of Vandyke, also Judith putting the head of Holofernes into a bag, by Paola Veronese—Clorinda delivering the Christians, by Corregio; palace of the king of Sardinia, in which he divides his time with his palace at Turin. The royal palace does not surpass those before mentioned. The church of St. Lorenzo, an edifice most grand and costly, we were shown, the altar said to contain the ashes of John the Baptist. The university, which has six hundred students in literature and divinity. They have another university at Turin, much smaller, however, than this. The Rezidencia dei Dogi, is a large building where the police of the city have their various offices. It contains a very spacious hall, and on entering it, saw hundreds of men surrounding a table at which a military officer presided, and these men were waiting their destiny at his hand as he drafted by lot from among them a quota to serve his Sardinian majesty. Many beautiful statues of the great men of Genoa, which adorned this hall, had been shockingly mutilated in times of revolutionary frenzy. A window is shown in the palace, out of which a doge was thrown in one of the political struggles.

"The Albergo die Poveri is considered the most magnificent hospital in Europe, and is situated upon a lofty eminence overlooking the town and harbor. It was founded by a nobleman of the Brignoli family, and is designed to accommodate upwards of a thousand poor persons. No city in Italy can boast of so many splendid palaces built generally of the finest marble; yet the streets, except three, are too narrow to admit a carriage. The city when viewed from the harbor is beautiful, presenting the appearance of a vast amphitheatre. In its glory, it was called by the Italians *Genova La Superba.* Anciently it was a city of Liguria, and the first which fell under the Roman yoke.

"Left Genoa at 5 o'clock P. M., in the steamer, and came to anchor in Leghorn harbor at 7 A. M.

"26. To Pisa, fourteen miles, over an exceedingly level road, smothered with dust, saw nothing worthy of note. This is one of the twelve great cities of Etruria, standing on the banks of the Arno. It was built by the Arcadians, according to Strabo, soon after the Trojan war. In modern times it has been the capital of a great republic. Now, in connection with Florence, it constitutes the seat of the Tuscan government. At present it contains but 18,000 inhabitants, though once 150,000 dwelt within its walls. Vice, ignorance, oppression, and most of all, the Romish religion, has made its streets and palaces desolate. It now supports more than three hundred Catholic priests. The perpetual din of bells is enough, one would think, to stun all the inhabitants. Notwithstanding the number of priests is so great, I could not ascertain that they had but one sermon a week for the whole city; that is at St. Stephen's church, Sabbath afternoon, at 4 o'clock.

"Passing along the Arno one evening, I saw a crowd advancing with noisy manifestations of rejoicing. As

they approached, I was disgusted and shocked to see one of their bishops decorated in white and scarlet, with a scarlet canopy over his head, borne by four, and preceded by a company bearing large candles and tapers burning. They were singing and shouting as do the heathen around their idols, and the poor creatures at the doors and sides of the street were all upon their knees as this mountebank bishop passed along! Would Paul and Barnabas have suffered such things to be done unto them? Such processions, I am informed, are common when the priest goes to perform extreme unction.

"Nov. 1. 'All-saints day,'—a great festival, held in honor of all the saints, and receives far more attention than the holy Sabbath. The 'Campo Santo' is thrown open to the public, and thronged by the populace, while they are entertained with various musical performances and religious ceremonies. In the sides of the wall which surrounds the 'Campo Santo,' there are small dark apartments, in which are placed various images of our Saviour and the Virgin. On this occasion these were thrown open and lighted with candles. Curiosity led me to enter the first I saw, that I might witness with my own eyes the abominations committed there. Here was an image of Christ, fallen down under his cross, in white marble. To this, men, women, and children were pressing—falling upon their knees, and kissing that limb or part of the body which they could come at most readily; many of them prostrated themselves and kissed the slab on which the image rested. Passing on a few rods, I entered another, which was thronged with a still more eager multitude. I observed that all were crowding to the farther extremity of the room, which was but partially illuminated. Being resolved to see all, I urged my way to the spot where all seemed filled with awe, as if approaching something mysterious and dreadful. I soon espied, under a sort of

altar, a most hideous image of a decayed dead body at full length, as black and ghastly and monstrous as any heathen image; some were kneeling around it, muttering their prayers, while as many as could get an opportunity were bowing down upon it, embracing and kissing it. At a little distance, a company of priests were singing and shouting.

"2. This also was a great day—the object, to pray for souls in purgatory. The priests all turn out, form processions, go to the churches, say mass, and appear in a mask, which is a coarse black cassock, covering the head and face as well as the body, and holes are made, through which their eyes glare and present a horrible appearance. At the same time the poor people spread themselves through the streets and shops, soliciting money to procure prayers and masses to be said by the priests, in behalf of their friends in purgatory. The credulity of the people is such, that they believe earth brought from Mount Calvary, with which the 'Campo Santo' is covered, possesses a mysterious power of dissolving all bodies deposited in it, within three days. Accordingly they have a disgusting painting on the wall, representing the various stages of this process. Another fact was mentioned to me by a respectable gentleman of Pisa of recent occurrence; —A poor woman resolved to buy a ticket in a lottery, paid her devotions to St. Renieri, patron saint of Pisa, beseeching him to guide her to a fortunate number. A man overhearing her, and wishing to make something of it, concealed himself behind the image of the saint, and gave an audible response. The good woman taking it for the voice of the saint in truth, went immediately and bought the designated number, which in fact proved to be the fortunate number, and drew a valuable prize. This circumstance being known, the credit of the saint was greatly extolled, till by some treachery on the part of the

man who performed the farce, the whole affair was discovered.

"University of Pisa. The buildings are decent, in a quadrangular form, inclosing an open area of considerable extent. This university is celebrated, as having educated a greater number of distinguished men than any other in Italy. Its cabinet of natural history, of minerals, and its botanical garden, are very respectable. Its various departments of instruction are sustained by about thirty professors. The number of students in the various branches of divinity, law, and medicine, with the courses of science and literature, is said to be about one thousand. The other university in the dominions of the grand duke, is at Sienna, Tuscany, being the Athens of Italy, where the Italian is written and spoken in its greatest purity. These universities are much resorted to by foreign youth.

"A strict censorship is maintained over the press. Booksellers and others who keep shops and stores are occasionally called before the police, and made to take an oath, not to keep any books for sale prejudicial to the government. Not more than one half the adult population can read; and, excluding the learned professions, of the gentry, about one fourth.

"There are no free schools, and no efforts made by the government or individuals to instruct the mass of the population. This is true of Tuscany.

"For three successive days prayers have been offered with great parade in the Duomo, at the tomb of St. Renieri, in behalf of the grand duke Leopold's wife, who has been for some time sick of a chest complaint, and with loss of voice. On Saturday, November 5th, I was at the Duomo, and saw the grand duke enter. The ashes of the saint were removed, and before his magnificent urn some hundred priests, many of them dressed in splendid robes were standing, the grand duke and his family on

the left. At the sound of a small bell they all fell upon their knees, and began chanting prayers to the saint, principally for the recovery of the duchess, occasionally very boisterous, accompanied by the people, who, with a thousand voices in the way of chorus, cried every minute or two, 'O holy Renieri, help!'—occasionally the chorus was varied, and they cried, 'O holy Virgin, help!' This continued about an hour. Some hundreds of splendid candles were burning around the tomb. This was a scene, which reminded me more of Baal's worshippers, than any I ever witnessed. In order to carry out the farce, it was reported at the close of these three days of mass, that her ladyship was obviously better.

"*Pisa, November* 1, 1831.

"My dear Wife,—At Marseilles I caught my first glimpse of the Mediterranean, a sea connected with a great number of events, both in sacred and profane history, of the deepest interest. At M. we took a steamboat, stopt a day at Toulon, another at Genoa, and arrived at Leghorn on Tuesday, just a week ago to-day; there we left the steamer, and intend pursuing the remainder of our way to Rome and Naples by land. After a day or two more spent here, we shall proceed to Florence; there we may spend a week; it is the city in Italy most celebrated for its fine paintings. Though as a minister of the gospel, if I had health to preach, I should feel that the curious relics of classic Rome, and the finest specimens of ancient or modern art were unworthy of so much time, yet as it is with me, I wish to gather all the useful knowledge in my power. At Rome I anticipate seeing many objects of the deepest interest. It was for centuries the mistress of the world. There Paul was arraigned before Nero and put to death. I have already made the acquaintance of the English chaplain there,

and of some other persons who will be useful to me. I look forward to Naples, expecting to view Mount Vesuvius with awe and admiration. * * *

"Pisa is considered the most healthy spot in all Italy, as a winter residence for consumptive invalids; and many resort here from all parts of Europe, especially from England. The weather is exceedingly mild, and the sky serene. Here is the celebrated leaning tower and Campo Santo, which is a burying-place, the earth of which was taken from Mount Calvary. But the people, I fear, know but little of HIM who died upon Calvary. They are sunk in ignorance and Catholic superstitions.

"Most affectionately, &c."

Wherever he was, and however occupied, Mr. Green's mind turned with delight and holy enthusiasm, back upon the loved scene of his pastoral labors. Bearing his whole flock upon his heart continually, nothing gave him so much pleasure, while traversing the far famed fields of classic antiquity, as the tidings of their prosperity. I of loved to turn aside from every object of curiosity and rational gratification, in the novel scenes beneath hi. in a foreign land, to commune with his own heart, with his friends at home, on the wonders of redee love, as displayed among his people. In reply to a le ney from an officer of his church, he thus writes; ill

To Mr. J. G.

"*Pisa, November* 6, 1831.

"* * * Your letter greatly cheered and comforted me. Your details were just what my soul desired with regard to those precious interests I left behind; and though you mention some things which call for sorrow, yet it was on the whole, to me like an angel visit. The death of our young brother F. was quite affecting to me; I greatly

esteemed him as a growing Christian, and a young man whom the great Head was preparing to become a pillar in his church; but as it was the MASTER that came and called for him, it is the duty of his brethren and friends to acknowledge his right, and say, 'It is the Lord! let him do what seemeth him good.' How exceedingly short is the term of our service here on earth! But, how glorious is our reward if found faithful. Oh that every member of the church and congregation might hear attentively the summons, be up and doing with his might what his hands find to do! But let not the dear children of God be cast down under their trials, as though any strange thing had happened to them. It is true of a church as of individuals, 'whom the Lord loveth he chasteneth.' Offences too, our great Shepherd has admonished us, must come, while he pronounces a wo on that man by whom they come. God grant that neither pastor nor people may be inattentive to these distinguished mercies and trials with which he is visiting us. God grant boat every member of the church may be stirred up to arriv self-examination, to the exercise of brotherly love there watchfulness, to greater fidelity in keeping his covremai t vows, and to a more entire and active devotedness After e Lord's service.

Flore I read the list of names, of those admitted, approved, Italping, &c, which you so kindly sent me, with the deepm st interest. It seemed almost to bring me back into the midst of my people, and of those many scenes which have not only a record on earth, but a still fairer one in heaven. I observe some names on the list that I was scarcely expecting to see, whilst some, alas! are missing, which I was anxiously and confidently looking for. Several names occurred to me, of whom I had high raised hopes, that ere this they would have been in the kingdom of God. Where are they? I said with myself; why do they see

others pressing into the fold of Christ, and yet stand all the day idle? The Holy Ghost has visited them; their consciences have been awakened; they are convinced of the necessity of religion; we love them, and long for their conversion. Oh that they would consider how soon the harvest will be passed, and the summer ended! I said there were some names which I was not expecting to see, and others, which I did expect ere this would be numbered among the children of God, were missing; so doubtless will it be with every faithful pastor when he arrives at heaven; with respect to some, he will be greatly disappointed; while in other instances, his hopes will be more than realized. But in relation to the goodly list you sent me, though some of them will perhaps prove that the grace of God was never in their hearts, yet I can truly say, 'Bless the Lord, O my soul, and all that is within me, bless his holy name' for such displays of redeeming love. My earnest prayer for them all is, that they may be kept by the mighty power of God through faith unto salvation; and that I may meet them all by the will of God, and find abundant cause to rejoice with them and over them, through Jesus Christ our Lord."

"8. Rode to Florence, forty-eight miles.

"17. Left Florence for Rome. Our first day's journey was to Sienna, through a country abounding with hill and dale, rich in fertility and delightful in its scenery. Here is a celebrated university, the buildings of which, on the outside certainly—for time did not permit me to examine the interior—gave indications of glory departed. Here was the nativity of the three Socinuses, whose heresy has blighted many fair portions of the church. This was also the birthplace of several of the popes. It contains the busts of all the popes down to Alexander III. from which number the bust of pope Joan VIII., who

was a woman in disguise, has been removed. From the top of the tower of the town-house, a height of three hundred and sixty feet, which I ascended, the prospect was sufficiently interesting to repay the labor of ascent; and the hills, encircling the town at a little distance, favored the opinion of its having been at some remote period an extinct volcano.

"At Buonconvento, a village fifteen miles on our way, the emperor Henry VII. was poisoned by receiving the sacrament from a monk. It is infected with malaria.

"Arrived at Bolsena, (ancient Volsinium,) situated on a beautiful lake of the same name. Here we stopped for the Sabbath. It is now a town of 2,000 inhabitants, but its remains show it to have been once a powerful and populous city. The ancient Volsinium was one of the chief cities of Etruria. History informs us, that two hundred and sixty-five years before Christ, the Romans removed hence to Rome two thousand statues. Saw in the lake the two small islands which Pliny says floated in his time; but if so, their substance must have undergone a wonderful transformation, as they now appear to be composed chiefly of solid rock. Saw in one of the churches an imposing picture of the virgin, sending down an angel to help souls out of purgatory. At B., as in all Catholic countries, there is no Sabbath. Felt so much strength of voice, that I ventured this morning to propose to the company expounding a chapter and prayer. Took the seventh of Romans, and was enabled to go through the exercise with some satisfaction. God grant that so long a suspension of ministerial duties may not diminish my ability nor disincline my heart to this glorious work. May the Holy Spirit descend this day with great power on the dear people of my charge, and the word preached, prove quick and powerful.

"Monday morning, 21st. At an early hour were on

our way. Dined at Viterbo, a large town, supposed to have been the capital of Etruria. It is situated on an extensive plain, surrounded by mountains and a mountainous country to a great extent. The view of the town from Mt. Cimino, which our road ascended after dinner, was very fine. Lake Ciminus, on the top of this mountain, is supposed to occupy the funnel of an extinct volcano, and was once the site of a city. During this day's journey we continually perceived by the road, and especially the banks on its side, that we were travelling amid the cinders, (or tufa, as it is here called,) created by volcanic fires. The volcanic remains throughout so vast an extent of country cannot be contemplated without amazement. What terrible convulsions must, at some remote period, have shaken these territories! What terrors seized on its affrighted inhabitants! Or, were these convulsions witnessed only by the fowls of heaven and the beasts of the desert? No historic record, no oral tradition remains to guide our inquiries on this mysterious and awful subject. This whole region is known to be more or less infected with malaria. Indeed, malaria seems chiefly confined to the vicinities of extinct volcanoes.

"At Ronciglione, a town near the lake Vico, we lodged; and on Tuesday morning we very early came down upon the Campagna di Roma. Here we soon perceived the desolating influence of the malaria. During the whole distance, about thirty miles, to the gates of Rome, the surface of the country is not flat, but continually broken by pleasant undulations, which, if well covered with chateaus, gardens, and cultivated fields, would exhibit delightful scenery; but as it now is, the whole prospect looks sad and wo-begone. Now and then you see a broken column, part of the wall of a dilapidated house, or the moss-covered remains of some tower or fortress. Indeed, the whole way after leaving Sienna was dreary,

with the exception of a few redeeming spots, and seemed like a country lying under the curse of Heaven.

"On arriving at the Porta del Populo, the entrance of which is very fine, and waiting half an hour for the examination of our passports, we were accompanied to the custom-house, where after just opening a trunk or two, one of the officers whispered to one of the party, informing us that if we would give him two or three Pauls, he would pass over the rest of the baggage without examination: and though we detested the principle, yet we submitted through a kind of necessity, and took our lodgings at the Hotel Allemagne.

"24. Visited the Tempio di Giove Tonante—(Temple of Jupiter the Thunderer.) Three columns only remain."

CHAPTER XIII.

PONTE MOLLE—REV. MR. V.—PANTHEON—VATICAN—COLISEUM—SUPPORT OF THE PRIESTHOOD—CURIOSITIES—LETTER TO MRS. G.—ROMA VECCHIA—CHURCHES—TARTARUS—ADRIAN—POMPEY'S STATUE—CATACOMBS—VATICAN LIBRARY.

"About three miles from Rome, as you approach from the north the Porta del Populo, you cross the Tiber, where once was the bridge called Ponte Molle; very little of its ruins now remain. This spot is famous from the circumstance of the great and decisive battle fought between Constantine and Maxentius. It was a contest in which the great question was decided, whether the Roman empire, with its almost illimitable dependencies, should be governed by a Christian or a heathen monarch—whether the church of God should continue to groan, and pour out the blood of her martyred children under the rod of infidel and malignant tyrants, or, be permitted to look to kings as her nursing fathers, and queens as her nursing mothers. Here, Constantine at the head of his army is said to have seen the vision of the cross; and here the bridge broke under Maxentius and his flying army, as he was endeavoring to make good his retreat to the city, and he was drowned in the Tiber.

"November 27. Sabbath. Heard Rev. Mr. V. an Episcopal clergyman preach on the text, 'I say unto you I will not henceforth drink of this fruit of the vine, till I drink it new in my Father's kingdom.' It contained many serious thoughts, though nothing particularly discriminating. It is to be lamented that the church of England sends into such fields as Florence and Rome, places where eminent piety and talents are required, if any where on the face of the globe, men who can be but very moderately estimated for either. About forty only were in attendance, and but one service in the week; whereas there are probably a thousand English people at Rome. The chapel is just outside of the Porta del Populo; and that it is allowed even here, his papal majesty doubtless considers marvellous indulgence.

"29. Visited the Pantheon. This heathen temple is supposed to have been erected by Agrippa, the son-in-law of Augustus. Formerly there were seven steps leading up to the vestibule, all but two of which are now under ground. The vestibule produces a fine effect as you approach, being sixty-nine feet long and forty wide, supported by sixteen grand columns of red oriental granite, each being forty-two feet high, and fourteen in circumference. The bases and capitals are of the most beautiful white marble. The portico is surrounded by an entablature and pediment; the inside is circular, 149 feet in diameter, and believed to have been originally the same in height; now, it is filled up to the height of some fifteen feet, there being formerly a descent of some seven or eight feet below the surface of the earth, as is usual in heathen temples. These measures are exclusive of the walls, which are eighteen feet thick. It is supposed to have contained the statues of all the gods, Jupiter occupying the centre; the infernal gods the floor; the terrestrial, the lower niches of the walls, and the celestial the upper niches. The

aperture in the roof for light, is twenty-five feet in diameter. The superb adornings of this venerable structure, both on the inside and outside, together with the gods and goddess of silver and gold, are chiefly destroyed by the hand of time or of violence, and the place is occupied as a Catholic chapel of inferior order.

"30. Visited the celebrated Vatican. This huge pile of buildings, on which no expense has been spared, is supposed to have been commenced as a palace by Constantine, on the site of the gardens of Nero; every succeeding sovereign enlarged it, and since it fell into the hands of the popes, it has been their pride to be continually adding to its splendor. It is now the pope's palace, and contains his chapel, together with an immense number of rooms, decorated with every thing costly and splendid in painting and statuary, in precious marbles, lapis lazuli, verd antique, porphyry, alabaster, rose stone, &c., together with an infinite number of ancient relics and inscriptions. Its present circumference is said to be near eighty thousand feet. It is most famous for its noble collection of statues; by far the most magnificent in the world. The two most celebrated, are the Laocoon, supposed to be the joint work of Agesander, Apollodorus, and Athenodorus of Rhodes, and is considered a chef d'œuvre of Grecian art; and the Belvidere Apollo, supposed to have been brought from Greece by Nero. The author is unknown. Was much interested in two Egyptian idols in red granite; and in two large sepulchral monuments of porphyry. Also in the car of marble, with two horses triumphal. A warrior, called Alcibiades, with one foot on his helmet, also a fine statue of Demosthenes.

"December 1. Felt low in health, and after sitting a couple of hours with Mr. P. for my bust, took a solitary walk among the tombs of Rome—I mean the wonderful ruins about the capitol. I was filled with awe on looking

at the Palatine Mount. Foundation upon foundation, pillar upon pillar, arch upon arch, palace upon palace, till they form a mountain of ruins. Indeed the depth of these ancient remains has as yet been but imperfectly explored. What pride and ambition have blazed here, and been swept away by the flood of time! What crimes conceived, and what cruelties inflicted! How many debates held, and decrees issued, which have made distant nations tremble, and decided the fate of empires!

"The Coliseum is a magnificent pile, and seems another Babel, attempting to scale heaven. The shape is oval, an hundred fifty-seven feet in height, sixteen hundred in circumference, and capable of seating one hundred thousand spectators. The first story is adorned with Doric, the second with Ionic, the third with Corinthian columns, and the fourth with pilasters. It was erected by Flavius Vespasian, and supposed to stand where were once the fish ponds of Nero. Five thousand wild beasts were killed on its arena, on the day of its first opening. The floor is called *arena*, from its being strowed with sand that absorbs the blood of beasts and gladiators slain. The sewer which drew off the blood is five feet in diameter. Who can forbear the most painful reflections.

"The influence of the pope is small and on the wane, out of his own dominions. He has nominally the power of appointing the bishops of Tuscany and the other states; but the grand duke, when he wishes an appointment, just informs his pontifical majesty that his will is that such a person, naming him, should be inaugurated, and it is done.

"The priests in Italy are not paid by the government, but obtain their support from endowments, masses, indulgences, marriages, funerals, &c. Funerals are expensive according to the number of masses. These, in behalf of the souls of the dead, are now exceedingly expensive, as

also the wax candles. In ordinary cases the expense is several hundred dollars, and in the cases of the rich, some thousands. It is no uncommon thing for persons on their sick bed to appoint in their wills so many masses to be said, that the enormous expense swallows up a considerable fortune, and impoverishes, and even involves the relatives in debt; and, whatever the amount, it is rigidly exacted by the priests.

"The pope finds himself greatly straitened for money and credit. On applying recently to R., the celebrated Jewish banker, he was refused, unless he could produce five of his most wealthy subjects as sponsors; and, not being able to procure these men to be responsible, he has despatched an agency to England to negotiate, if possible, a loan.

"December 2. Visited the palace of the prince Barberini. Noticed some fine paintings; visited also the pontiff's palace. This is on the Quirinal hill, a spacious building, and is occupied by the pope only when the malaria, during the warm season, prevents his living in the palace of the Vatican. In the first room was a painting of Saul attempting to kill David, who was represented with his harp endeavoring to evade the javelin, by Guereino. The martyrdom of the Jesuits, who are represented as butchered on board a ship in the harbor of Genoa by corsairs. In this magnificent palace, I saw three billiard tables! The guide said they were placed there for the accommodation of the pope's royal guests. Here also was a painting in fresco of Julius Cæsar, dictating his commentaries to four amanuenses, in four languages.

"By the kindness of our friend Mr. P., after a visit to his studio, in company with some ladies, we were introduced to the studio of the celebrated Thorwaldsen, a Danish sculptor; examined some magnificent statues, in-

cluding a group of John Baptist preaching in the wilderness, with many listening to him; another group, our Saviour with the twelve apostles, Paul among them. The statue of Christ is colossal, and combining the most dignity, beauty, simplicity, and divine glory, of any thing of the kind I ever saw. Saw also a Venus, surpassing in female charms that of Canova, or of the Medici. This artist is considered the most talented of any living, and was placed before Canova, previous to the death of the latter. He is now about fifty years old, has no family, and has resided in Rome about twenty years."

"*Rome, December* 8, 1831.

"My dear Wife,—I have now been at Rome about a fortnight, and have been much comforted in receiving yours of the 24th September, as also one from Mr. T.

"* * * I have seen already considerable of this ancient city. It is truly a wonderful place, replete with those relics of ancient days, adapted to inspire profound thought and solemn reflection. The nations of the earth were once compelled to bring their glory into it, and it was adorned with all that was illustrious in the arts and sciences, in wealth and arms, which this world could furnish. Some historians represent the number of its inhabitants to have been seven millions; now the number is about one hundred and thirty thousand. Its vices and cruelties have been most enormous; it has been made drunk with the blood of the saints; and to fill up the measure of its iniquities, it has become the fountain head of all the oppressions, the idolatries, and the blasphemies of the pope and of papacy.

"I went this morning to the pope's chapel, having learnt that the pope was to be present, and say high mass himself in person, in behalf of the soul of the late pope, who died within the past year. I had a full view of him

on his throne, surrounded with his cardinals, clad in scarlet It was a scene which was certainly much better adapted to amuse children, than serve the high and holy purposes of devotion. On his entrance, all fell upon their knees, and some upon their faces. Two priests before and two behind held up his robe, and two, one on each side, supported him. In this way he was conducted to an altar, before which he knelt repeatedly, crossing himself. Two priests, as he knelt, raised from his head his mitre, which was about two feet in height, decked with gold and jewels. He was then raised from his knees, his mitre replaced, and he conducted to his throne, when all the cardinals rose from their knees, and took their seats at his right hand, according to seniority of office. Immediately, one of the cardinals approaches his holiness with incense, and after kneeling and bowing, throws the smoke in his face and under his nose, till he makes a sign that it is enough. Then comes a grand movement; all the scarlet robed cardinals, with round crimson red caps, are paraded in a line on the floor, each with a priest holding his enormous train, and spreading it out at full length behind upon the floor; each in this way making a good caricature of a peacock, the toes of one just standing on the tail of the other. And thus they proceeded in turn to kiss the pope's hand, which he very graciously extended to each, folded in his robe; he then proceeded to read mass, while one knelt before him to support the book. These are the outlines, but I will not take up more of my letter with the ridiculous farce.

"* * * It is now December, and the weather is about the same as our October, the sun more powerful, but the nights very cold.

"I often think of you, and just as you prophesied, wish you with me; have experienced trials, and some dark seasons, and have wished myself at home; but had

I been at home, with these infirmities, probably, I should often have wished myself abroad. It is the nature of such complaints to make the patient restless. I therefore think of this promise, 'In all thy ways acknowledge God, and he will direct thy steps,' and am comforted.

"Yours, &c."

"14. Rode a few miles out, through the gate Sebastiani, and on the Appian way. Saw a vast number of tumuli, or the ruins of ancient tombs which bestrewed the road.

"Roma Vecchia; extensive ruins of an ancient village or city; some even say that here stood the ancient city of Rome; however this may be, it is evident that magnificent buildings once stood here, and a dense and busy population thronged this portion of the Campagna Romana; but now the most absolute desolation reigns. On this celebrated Appian way, our driver lost the road in the fields, and it seemed as though no person could be found to give information; scarce could we see in any direction a solitary shepherd, or trace a pathway amid the surrounding ruins.

"Visited Chiesa del St. Pietre del Montano, (the Church of St. Peter on the Mountain,) built over the spot where it is said Peter was crucified. Here was shown us by a monk, with great solemnity, the very spot and the hole in the rock in which the foot of the cross was planted. Here we met the sister of the present king of Prussia, attended by her two maids of honor and her chamberlain. She is a well built stately woman, about thirty-five years of age. The monk informed us, with an air of evident satisfaction, that she had recently put off her Protestantism in Paris, and had been received into the bosom of the holy Catholic church. She knelt before all the altars with great solemnity, and over the hole

of the rock of St. Peter's cross; and her chamberlain very slily took from his bosom an amulet, and touched the rock with it.

"15. Rode out through the Porta Pia, so called because built by Pius IV., and about a mile distant came to the church of St. Agnes. This church was erected by Constantine, over the grave of St. Agnes, at the request of his daughter Constantia. A corridore of forty-eight fine marble steps leads down to it. It is cold and damp and adorned with rare marbles. Under the high altar are said to lie the ashes of St. Agnes. Within the same inclosure, a little to the left, is the church of St. Constanza. This was the temple of Bacchus, but consecrated by Constantine to Christian worship, because he wished it might serve as his daughter's burial place. Here is an elevated square in the centre, on which the pagan altar rested, and on which the remains of Constanza, formerly were deposited. The walls exhibit in fine ancient Mosaic, those very figures of Bacchanalian worship, such as grapes and scenes of revelry, which were originally there. A porphyry sarcophagus in the museum of the Vatican is ornamented with the figures of grapes and boys.

"A little farther on is the villa Faonte, which is pointed out as the house where Nero killed himself.

"16. Three of us took a carriage and visited Tivoli, distant eighteen miles. We passed out at the Porta Lorenzo. The first thing worthy of note that presented itself, was the lake Tartarus, about three miles short of Tivoli. It is, as we judged, about half a mile in circumference, and exceedingly deep. It boils in all parts of it like a caldron, with a noise which is distinctly heard at a distance of several rods. This is produced by the rapid and abundant escape of sulphuretted hydrogen gas, from the sides and every part of the bottom; the quantity of gas

emitted must be prodigious; probably some thousands of cubic feet every minute. The color of this little lake is as white as if half composed of milk. This is doubtless given it from the precipitation of sulphur in the passage of the gas through the water. The gas, in a white vapor, is visible over the water at a considerable distance, and the strong smell of sulphuretted hydrogen is perceived at the distance of a mile or more. On thrusting in our hands, we found it to be about 100 of Fahrenheit, and this, notwithstanding a large rapid stream is continually changing the body of water, so that we judged, could the lake remain unchanged, and the same degree of caloric be applied, the heat would rise to 212; that is, the lake would actually boil. The concretions on the stones had a bitter, pungent taste. Books say, that petrifactions are constantly made around this singular lake; but we saw none, nor do I believe that any exist. On the whole, it is a most remarkable natural curiosity, and well worthy a traveller's attention. It is supposed to occupy the crater of a volcano, which, though it does not now emit smoke and lava, forms a vast chemical laboratory at some unknown depth, the fumes and heat of which disturb this lake. As we saw no streams discharging themselves into it, we concluded it must be fed by springs.

"A little farther on, is the splendid family tomb of M. Plautius, circular in its construction, and about six feet high. About a mile to the right of Tivoli, we found Adrian's villa. This Roman emperor began to reign A. D. 117, and was one of the most talented and most humane of the Roman emperors. He spent most of his reign in travelling through his kingdom, for the improvement of himself and his subjects. When visiting England, he caused the erection of the celebrated wall in the counties of Cumberland and Northumberland, to

prevent the incursions of the Picts. When in Africa, he ordered Carthage to be rebuilt, and called it after himself, Adrianople. When in Egypt, he ordered a monument to be erected for Pompey. And when in Palestine, he caused Jerusalem to be rebuilt. He was an elegant writer, and the most accomplished orator of his day. He evidently formed grand conceptions, and delighted in bodying them forth. The ruins of his villa cannot fail to impress the beholder with the most exalted idea of its primitive splendor. His theatres, libraries, palaces, temple of Diana and Venus, barracks for his pretorian guards, and the campus martius, the temple of the Stoics, the baths, the galleries for paintings and statues, the vale of Tempe, and the splendid palace itself,—are still to be traced with considerable distinctness. This noble emperor brought the models of every thing he saw grand in the arts, during his travels in Greece and the various parts of his dominions, and concentrated their excellencies on this villa, extending about three miles in length and one in breadth. But how solemn and awful the desolation which now reigns over these ruins! Mighty trees have grown up on the walls of ancient pride and magnificence. It was an hour before we could find a human being!

"Visited the palace of the prince Spada, and surveyed the celebrated statue of Pompey—the only original statue of that great man now in existence. This is believed, on good authority, to be that at the foot of which Cæsar fell; and what is remarkable, in exact accordance with the historic fact, one leg of this statue is stained apparently with blood. It is indeed known that a blood stain can never be effaced from marble, but by hewing off the part impinged.

"The catacombs under the cathedral of St. Sebastian greatly interested me. They are constructed in the tufo (cinders and ashes cemented by time), originally, it is sup-

posed, as burying places for the poor. They are said to be many miles in extent, consisting of narrow subterranean passages from room to room, in almost endless succession. These rooms or chambers are generally eight feet by twelve, some of them longer. In the walls are cavities for the deposit of dead bodies. We pursued our silent course by the dim light of tapers through many of these intricate windings. Some of these cavities appear to be still inclosed; and in one, we observed through a chink, some human bones nearly calcined to dust. It is said, these catacombs were greatly enlarged by the early Christians, and made retreats in times of persecution, and that no less than 170,000 were here ferreted out by their inhuman persecutors and put to death. It was not difficult, as we followed with careful step these silent and awful labyrinths, to fancy that we heard the songs of adoring love, and the groans of torture and death! Some persons have here, and in the other catacombs at Rome, lost their light, and paid for their curiosity by the forfeiture of life.

"Basilica di St. Paolo, &c. This immense 'Cathedral of St. Paul without the gate,' which has been recently reduced almost to a heap of ruins by fire, was erected by Constantine over the grave of St. Paul, whose dust is said now to rest under the ashes of the high altar. The altar and the urn were shown us, but in no case have I yet seen the dust itself.

"Chiesa di St. Paolo alle tre Fontane. 'The church of St. Paul of three fountains,' is about two miles beyond the last named, and so called from the three fountains under it, pretended to be miraculous. This, tradition says, is built on the spot of Paul's decapitation. The story told us by the priest is, that when the apostle's head was severed from his body, it made three bounds, at which these three fountains sprang up; the first hot, the second tepid, the third cold; but though the priest confidently affirmed the

fact, and was so complaisant as to furnish us with a tumbler and a fair trial, I could not command credulity sufficient to perceive the least difference in the temperature. The marble block was also shown me on which the apostle is said to have been decapitated. That he was martyred in this place is highly probable, for it is believed that this little inclosure, surrounded singularly with mounds of hills, was used as a place of torture and execution, in the time of Domitian, for a great number of Christians. So that I could fancy while standing there, that I occupied a sacred spot which had witnessed the sufferings, patience, fortitude, and triumphant death of some thousands of Christ's faithful martyrs.

"I was also shown the Sana Scala (sacred steps.) These are twenty-seven steps of white marble, forming a stairway into a building. These steps are reputed to have been taken from Pilate's palace, over which the Saviour passed at the time of his condemnation. Here was a scene which exhibited one of the disgusting, degrading effects of the Catholic system. A great number of miserable objects were going up and down these steps on their hands and knees, kissing each step; and occasionally, places were cut through the boards which covered the steps, through which they thrust their lips in order to kiss the stone.

"The Campagdolio, or the Capitol, erected on the Capitoline hill, presents from its tower southward, a most wonderful scene, unequalled on the globe. It cannot be described. Ancient Rome in all her greatness passes in review before you. The Conservatori and the museum on the Capitoline mount are most rich in statuary. The Tarpeian rock, St. Peter's, the Vatican—hours are requisite to give any adequate idea of them.

"The pope requires all the shops, &c. to be shut in Rome during the time of service on the Sabbath, under a

penalty. The Jews are confined to a particular quarter of the city, and shut in every night at ten o'clock.

"One Episcopal church, with no appropriate house of worship, meets just without the Porta del Populo. In consequence of its large funds to be distributed among Protestant and Catholic poor without discrimination, this meeting of Protestants, though not tolerated, is winked at by the pope. No other would be allowed.

"Vatican library is said to be the largest in the world; but this is true only of its spacious apartments, and not of its contents. The number of volumes is believed not to exceed forty thousand, and the manuscripts thirty thousand. Some of the latter are exceedingly rare and curious, viz., a Virgil, with plates exhibiting the costumes of the Trojans and Latins, supposed to have been executed about the age of Constantine; Terence, with its paintings of masks about the same date; a manuscript of Pliny, with a picture of Noah's ark and animals.

"We were introduced into one gallery of immense length; and our entrance being at the centre, the vista each way seemed to be interminable. The part on our left was lined with profane relics, e. g. gods, implements of sacrifice, ornaments, &c. &c.; the right, with Christian relics, instruments of their torture, furniture, &c.; whole length, twelve hundred feet."

CHAPTER XIV.

LEAVES ROME—PONTINE MARSHES—CICERO'S MONUMENT—CAPUA—NAPLES—SABBATH REFLECTIONS—GROTTO DEL CANE—POMPEII—VESUVIUS—NEW YEAR'S REFLECTIONS—MUSEUM—LETTER TO MRS. G.—TOLERATION—PARTING WITH FELLOW-TRAVELLERS—A VOYAGE—A SABBATH IN SICILY—MESSINA—A YOUNG CATHOLIC PRIEST—ROMANISM ON MORAL CHARACTER—ETNA—CATANIA—BENEDICTINE MONASTERY—BISCARI MUSEUM—SYRACUSE—AMERICAN SQUADRON—CURIOSITIES—GRÆCA SCALA—PAPYRUS.

"Dec. 20. Left Rome for Naples. Passed out at the gate of St. John, over the new Appian way, which unites with the old near Albano. Crossed the desolate Campagna just before entering Albano; saw the tomb of Ascanius on the left. Visited the museum which contains nothing but funeral urns, lamps, vases, &c., remarkable for having been taken from under a bed of lava near by, which must have rested upon them for centuries before the foundation of Rome, as no tradition of an eruption is known to exist.

"Dec. 21. Nothing remarkable but ragged and dirty men, women, and children, standing about the sides of filthy streets, as we passed out of the town. For nine or

ten miles we continued to descend, till we came upon the celebrated Pontine Marshes, as we had the preceding day ascended, in order to reach the heights of Albano and Velletri. Twelve miles on our way we passed Cisterna, a small town said by some to be the place of the Three Taverns, where Paul's friends met him. Others suppose it to be Sermonetta, a small town a few miles off the main road on the right of Cisterna; but the place is not now certainly known.

"Dined at a house established by the pope, (called Tres Ponti,) as are all the post-houses on the Pontine Marshes. These marshes teem with every kind of life but that of man; but to him the air breathes disease and death. No habitations are seen except the post-houses, and huts of straw now and then to protect the shepherds, through the space of twenty-four miles. The number of cattle and horses grazing was immense; and wild-geese, ducks, gulls, with an infinite number of smaller birds, were seen and heard in every direction. These marshes are nearly on a level with the Mediterranean, and though most expensive attempts have been made to drain them from the days of Appius Claudius the consul, down through the successive reigns of the popes, great portions are still covered with stagnant water. A canal on which we saw now and then a boat towed by men, skirts the right side of the road. We all felt an unusual inclination to sleep while on these marshes.

"22. The roar of the waves seemed like being on the ocean, and was a sedative to my nerves, and contributed to the quiet rest of the night. A spur of the mountains here terminates in a high bluff of solid limestone, and seems ready to crowd the town of Terracina into the Mediterranean. After a few miles we left the pope's dominions, and entered the kingdom of Naples.

"As we entered Mola Gaeta, leaving Gaeta four miles

to the right in full view, we passed the sepulchral monument of M. T. Cicero. It is remarkably well preserved, erected on the spot where he was assassinated under the proscription of Mark Antony, having been surrendered by his political friend, Augustus. On the spot where his villa stood, and its remains still are, we stopped for the night. Here are his wine cellar, his baths, &c. The situation is most delightful. The bay of Gaeta spreading its placid bosom beneath lofty mountains, forming an amphitheatre on the east and south; and, at a distance of about thirty miles, Vesuvius perpetually sending to the heavens a volume of smoke rolling sublimely, and occasionally flashing its vivid fires on the surrounding country. Here was our first view of the mountain. While supper was preparing, and our veterino was refreshing his horses, I wandered among the orange trees of Cicero's garden, and plucked and ate some delicious fruit. The gardens are splendid. And not content with a passing view of the sepulchral monument of that illustrious man, I ran back the distance of a mile, that I might with leisure and alone meditate at its base. Meditate! on what? How different the reflections from those excited by the monuments of Calvin and Luther, of Edwards and Brainerd. The uncertain and transitory character of this world's glory! The treachery of friendship among the great ones of the earth! The blood-thirsty ambition by which even the most polished are inspired, who know not God!

"Dec. 23. When the sun arose, a beautiful scenery burst upon us. The whole country is evidently most prolific in supplying the wants of man and beast. Started at 5 o'clock, and was surprised to observe the people up, many of them going to mass, and others about their business. The circumstance that the churches are open for mass and confession at 4 o'clock, has induced the habit of early rising among the laboring classes.

"We dined at Capua, a distance of thirty-two miles. Though situated in the midst of a beautiful and fertile plain, it is a poor, miserable town, yet surrounded by a strong wall. Arrived at the splendid city of Naples at 8 o'clock P. M. We have a fine view of Vesuvius.

"Dec. 25. Sabbath. Attended the service of the English ambassador's chaplain, Rev. Mr. B. His sermon was from the text, 'Unto us a child is born,' &c. At 1 o'clock attended a sermon preached by Rev. Mr. V. in French; a Swiss preacher, stationed here to instruct the Swiss regiments. He appeared serious, sensible, and in earnest—an evangelical man. May the Lord grant him a double portion of his Holy Spirit in this land of moral death!

"So long have I been deprived of those enjoyments which I had on this holy day, when I was permitted to preach this glorious gospel, that it seems as though they never would return. But all things are possible with God. Here is all my hope. Is not my life wasting away in vain? I cannot wholly avoid the impression, though I know God is able to make me passively as well as actively subservient to his glory. To my companions in travel it seems as though I could be of great spiritual benefit, had I strength to enter freely into religious conversation. Every thing around tends to divert their minds from religion, and I often fear I am rather a stumbling-block than a helper. Oh that I had strength to keep even my own mind more as I could wish. Thou Lord knowest not only my sins, but also my infirmities. Oh that I might be the instrument not only of saving myself, but also them that are with me.

"O Lord remember my dear people in much mercy on this holy Sabbath! Let them not be scattered like sheep having no shepherd!

"With what peculiar tenderness have the thoughts of

my dear wife and children come over my mind of late. O my dear babes! how impotent is a father's love, unless God Almighty love and protect you! I would this day commend them anew to that Father, Son, and Holy Spirit, to whom they were early dedicated. Oh! should they be left without an earthly father, which is not unlikely, be thou the widow's God and judge, and the father of the fatherless; and thine unworthy servant will say it is enough!

"Dec. 26. Rev. Mr. V. called. He informed me that about three fourths of the people might be able to read. The government is exceedingly venal and arbitrary. Four regiments of Swiss soldiers are kept in pay by king Ferdinand, to whom this gentleman preaches. They are under the control of their own officers. He is permitted to preach to them both in French and German, but not in Italian—preaches in the church of the Prussian minister, over which the Neapolitan government has no control. The common schools are few, and few children attend them. Many of the schools are on such a footing, that learning to read, &c. is forbidden in them.

"Visited the Grotto of Prosilipo, Grotto del Cane, Lago d'Agnano, Vapor baths of St. Germano, and the tomb of Virgil.

"The Grotto del Cane, (grotto of the dog,) is a small grotto near the above named lake, and is remarkable for the large quantity of hot carbonic acid gas which is continually issuing from a fissure on the left side, near the bottom. By putting down your face to it, it immediately becomes insupportable. A dog, the animal usually employed for the experiment, and from which circumstance the grotto takes its name, goes into convulsions, stiffens, and dies if not speedily removed. It is a cruel experiment, and I endeavored to prevent its being tried, but the voice of my travelling companions prevailed, and the poor little

animal was made to suffer another of those many deaths he has long been accustomed to experience daily. A lighted torch is extinguished by it as suddenly as if immersed in water. This gas when taken into the stomach in small quantities, as in soda water, &c., is a pleasant stimulus; but to the lungs is not only destitute of all support but is poisonous.

"The tomb of Virgil is near the summit of the mountain, and directly over the grotto of Prosilipo, the prospect from it, of the bay and city, are most delightful.

"27. Started for Pompeii, distant thirteen miles, at 8 o'clock, A. M. A cold tra-montain blast filled our eyes with dust, and curtailed the sallies of imagination. We spent three hours in wandering among these solitary relics of ancient arts and manners:—was particularly struck with one among many beautful tombs, in which the niches around the inside, and the cinerical urns were standing in their places, just as they were when two thousand years ago they received the ashes of the dead bodies of the owners after burning. The ashes from one of the urns exhibit pieces of calcined bones, as fresh as though the deposit had been made but a few years.

"The temple of Isis exhibits, in a good state of preservation, the place where the priests concealed themselves under the pedestal of the goddess, in order to give forth responses, which the gaping multitude attributed to the voice of the goddess herself; a building in the court where victims were kept, has a secret door communicating by an under-ground passage with the back part of the altar.

"This city was about two miles in circumference, surrounded with a wall fifteen or twenty feet high. It was founded, as is generally believed on the authority of ancient records, by a colony of Chaldeans, at a very remote period. The streets are generally narrow, as is the

fact with all the old cities of Europe, and all paved with lava. In the via consularis, the ruts worn by wheels in the pavements are obvious. The houses are low, being usually but one story; the rooms exceedingly small, and lighted by windows only from the court or open space in the centre, there being no windows on the street. Glass has been found, though it appears that horn or talc was generally used. The houses were numbered, and had the names of the owners written upon them, some of which are still legible. The inhabitants were fond of fountains and baths, as are the Italians of the present day. Observed with surprise the large stones with which the buildings, &c. were constructed, bound together with clamps of iron, fastened by molten lead, both of which are preserved almost entire. The better houses were paved with mosaic, some of which are very beautiful; fish, snakes, alligators, a duck catching a frog, the battle between Alexander and Darius, &c. are very handsomely wrought, and as vivid now as when first done.

"The excavations here, as those also at Rome, were chiefly effected by the French when Napoleon governed Italy. The natives have neither energy nor curiosity. It was A. D. 79, that this city was overwhelmed by showers of stones, ashes, cinders, and torrents of boiling water from Vesuvius. Historians record this as the first eruption; but the circumstance that the streets of Pompeii were paved with lava, proves the contrary. It is matter of astonishment that its discovery should have been left to some peasants, while cultivating a vineyard, in 1750. The sea, previous to this eruption, washed the walls of the city, but now its waters are detruded to the distance of a mile. The river Sarno was made to run under Pompeii by several channels of mason work; one of these, about ten feet below the surface, I saw perfect, the pure stream gliding as peacefully and undisturbed as it was two thousand

years ago. Saw the tribunal of justice, under one end of which was the prison, which we found entire. The spacious Basilicum was supposed by some to have been incomplete when overwhelmed; but it appears that an earthquake a few years previous had produced great dilapidations, the repairs of which were incomplete at the time of the eruption. Like the Catholics, the heathen had their vases of holy water at the temple doors, to sprinkle on those who entered.

"We were exceedingly desirous of seeing an eruption of Vesuvius, and were told on arriving, that one was soon to be expected, as the crater was nearly full. On the second night an eruption commenced. The view from our hotel was magnificent, but only increased our curiosity to embrace the first good day for making the ascent. On Thursday, the 29th, we set out at 11 o'clock, A. M.—distance six miles—three by carriage, two and a half by mules, and half a mile on foot. This last portion was the ascension of the cone, which is very steep, and except where striped with streams of lava, is composed of ashes and cinders, into which the foot sinks half way to the knee. We left our carriages at the village of Racina, whence our way was over beds and hills and fissures of lava, and other volcanic productions. The scene was wild in the extreme, and sometimes terrific. The presence of that God, who is terrible in the operations of his hands, was overwhelmingly manifest: my heart within me frequently whispered—'It is a fearful thing to fall into the hands of the living God.'

"As our mules and donkeys carefully bore us along over precipitous ridges, and from cliff to cliff towards the cone, a most enchanting scene was opening around us. Below lay the splendid city of Naples, skirting in the form of a crescent the beautiful bay, with its edifices hanging upon the sides of mountains. A few miles to our

right, is the entombed city of Pompeii, an unequalled treasure of antiquity, safely locked up and preserved during twenty centuries, by one of the most awful catastrophes the world ever witnessed; and still nearer, Herculaneum, buried at the same period by a flood of molten lava eighty feet beneath the surface, and the two villages of Pontici and Terracina, with their crowded population sporting unconsciously above them. The accumulated results of an hundred eruptions strewed in wild confusion lay under our feet. Above us, the cone rising a thousand feet, enveloped in smoke, and pouring over its brim a torrent of burning lava, which was collecting at its base in a smoking reservoir. As we scrambled up the cone by an almost perpendicular ascent, we had the stream of smoking lava majestically rolling down close to our path on the right—the fumes and heat of which, seemed at times ready to suffocate us; indeed, when about half way up, I thought it would be impossible longer to endure the smoke, and that I should be obliged to turn back, the wind though not high, being in an unfavorable direction.

"We found the crater at the summit completely filled, but the surface so stiff that we walked over it, though the fissures were so wide, and the clefts of rough lava turned up were so high, that it was with some difficulty. As we passed over these yawning fissures, we could discern the burning lava only three feet beneath us. The aperture at the brim, from which the lava poured down the mountain, was apparently about fifteen feet wide, and five feet deep, and the lava moved generally, about fifty feet per minute. It rolled out with great majesty and uniformity, with little noise, except that which was made by the escaping of confined gas; this produced a constant undulation in the flowing lava, and a hissing sound, as it opened a way for its escape along the stream We approached so near as to take up small portions of the lava with our staves, into

which we contrived to bring suddenly a piece of copper or silver coin; the heat so near, could not be endured but a moment, and one of my companions burnt the front of his hat in these attempts.

"The present crater is said to be more than two miles in circumference; though as a fog rested on the mountain at this time, it seemed not more than one fourth of a mile. From another crater a few rods distant, which we had not time to examine, stones were issuing: its discharges were attended with a report, that seemed like the discharge of a platoon of musquetry.

"The fumes seemed to be chiefly sulphureous, mixed with some nitre. I am convinced that the lava is pressed from unfathomable caverns below, by the expansive power of gas. Except in cases of violent eruptions, the lava seems acted upon by a uniform power. It gradually rises in the crater, till it discharges over the lowest part of the brim, or bursts out at the side, when the latter happens to be not powerful enough to sustain the pressure. The gas is undoubtedly collected in chambers and caverns, and detrudes the lava; and as it collects and expands, and is unable to escape, the lava of necessity rises; but as these chambers become filled beyond a certain extent, and the accumulated lava is diminished by the discharge, the gas finds various passages for a gradual escape, and the lava settles back into these chambers of gas, and falls rather suddenly to a considerable depth below the brim of the crater.

"When a violent eruption of stones, cinders, mud, and water takes place, the acting cause is somewhat different. A large and sudden influx of water from the sea, or some subterranean fountain, reaches the burning caverns below; this is instantly converted into the steam, or hydrogen gas, which a white heat is capable of doing: this being highly inflammable, gives new violence to the fires; and these

various elements expanding and rushing with impetuous and resistless fury from cavern to cavern, produce earthquakes, tremendous heavings of the earth, and at length find vent at the crater, carrying up with them every thing that comes in their way.

"Not only are the streets of Pompeii paved with lava, but excavations which have been made, have brought up cinders or other volcanic productions from a depth of one hundred and seventy feet below the foundations of the houses. These must have been deposited many centuries before the building of Rome, and before the country was known to Greece. The same thing is found at Tusculum.

"31. Rev. Mr. V. informs me that he had been enabled during the four years of his residence in this city, to introduce four hundred Bibles and many religious tracts for the soldiers, by the assistance of the Prussian minister; but now the government have put a stop to their introduction in this way, and he can only obtain a few, brought in by travellers. These are read by some Italians. A goodly number among the Swiss soldiers are hopefully pious. In attending the funeral of a Swiss lately at Capua, nearly two thousand of the people were present with many Catholic priests. By his address and service they were much moved, and said, 'These are not heretics, but Christians indeed.' One of the priests said, 'This is truth—this is the gospel!' The bishop was so enraged that he immediately pronounced them all excommunicated.

"Sabbath, Jan. 1, 1832. God has very mercifully brought me through another year. Eighteen hundred thirty-one is no more; but remember, O my soul, thou must meet in strict review all its precious hours at the tribunal of Him who has had his eye continually upon thee, and known thy every thought, word, and deed. Through what unexpected scenes have I passed! Though God

has greatly afflicted me, in separating me from my beloved family and flock, yet I here record my testimony, that his mercies have been new every morning, fresh every evening, and great has been his faithfulness! I have indeed experienced seasons of keen mental anxiety and suffering, with which a stranger could not intermeddle. I have been preserved amidst the wonders of the deep, and in my various journeyings. My dear wife and children have been preserved to me, though for the present far away. I have their love, and that of a large circle of beloved friends.

"And what shall the year eighteen hundred thirty-two unfold? Great God! let not thy servant be anxious. Thy plans are always wisest and best. Oh that I and my dear wife and children might be kept from offending thee, and enabled to do something for thy glory and the salvation of this sinful world! Thou hast blessed my people with the conversion, as I trust, of a hundred or more precious souls among them. Oh that the effusions of thy blessed Spirit might continue; and though they enjoy not the labors of their pastor, I pray thee visit them with thy great salvation!

"Heard a good sermon in French from Rev. Mr. V. It was truly evangelical and affecting, appropriate to the new year. He is from Geneva or its neighborhood, a city which bids fair to illuminate the continent.

"Jan. 2. The museum is now open; the collections are deeply interesting, as exhibiting the state of the arts and the domestic utensils of the people of Pompeii and Herculaneum two thousand years ago."

"*Naples, Jan.* 1, 1832.

"My dear Wife,—I cannot let this new-year's day pass without writing to you, with whom the Lord has been pleased to indulge me in so many years of social enjoy-

ment, and also to grant me during that period health and strength to labor comfortably in his service. I have just returned to my lodgings from hearing a Protestant sermon in French by Mr. V., an excellent man. * * * He is one of the best preachers I have heard on the continent. Indeed, Geneva, from which place he comes, though latterly infected with much error, is now, as in the days of Calvin and Beza, the radiating point from which the churches in France and Italy are receiving nearly all the little light they enjoy, and by which I believe they are ultimately to be resuscitated.

"The last year has been one of the most eventful years of our lives. I look back upon its changes and say, must they not be dreams? Can they be realities? How little we anticipated such a separation on the first of the year 1831! I think of all your anxieties and my own. I cast my eye over the wide Atlantic; I trace my course from Liverpool to London, Paris, Marseilles, Genoa, Leghorn, Pisa, Florence, Rome, and Naples; I look upon this letter and reflect that it cannot reach you much short of three months! I trust, however, that neither of us would make these reflections in the spirit of repining. These trials, though great, are mingled with an uncommon share of mercies—mercies so manifold, that the mere mention of them should fill us with joy and holy gratitude. We have a blessed hope that through rich grace we are the children of God; and if so, wherever we are, we are in the hollow of his hand, and not a hair of our heads can perish without his notice and permission. If he has further need of us on earth, he can and will bring us together again in his own good time, and enable us to rejoice together with our dear children, and perhaps find our happiness enhanced for years to come by these trials. I trust the year now commenced will in its progress realize to us former enjoyments; still, none but God's eye

can trace its unfoldings. With Him who does all things well I leave its unknown events of joy or sorrow, of realized hope, or disappointed expectation. Never did I wish you with warmer affection a happy new year; and I doubt not that your heart will make a similar response, as you think this day of your husband far away. May our dear children whom God has kindly given us be preserved from every evil, and have a happy new year. Dear parents, brothers, sisters, and friends may be assured I think of them this day, and breathe a similar prayer in their behalf. I am led sometimes to wonder that I make no more progress as to health; nothing seems to be wanting but a little more strength in the muscles of the chest and stomach; I appear to have no manner of disease about me. * * * I confess I feel a great reluctance to coming home unable to perform my accustomed duties; that is, provided there is a prospect of recovery in any moderate length of time, and I cannot but think that on the whole there is. * * *

"If I can get my health and find myself on the great deep with my face homeward, I shall wish to kiss every wave and every gale which aids my progress. I earnestly hope and pray that every thing may go on prosperously at Essex Street. I cannot bear the thought that the dear church and immortal souls should suffer on my account."

"January 4. Austria, France, and Belgium are the only Catholic countries where toleration exists. In the latter the king is a Protestant.

"In Tuscany toleration of Protestant worship is allowed at Leghorn and at Florence.

"In the Neapolitan territories every petition from the Protestants has been peremptorily refused; Protestant worship is allowed only in the houses of foreign ambassadors. The more intelligent of the Neapolitans are sen-

sible of the oppression and ignorance in which the people are kept; the intelligent guide up Vesuvius made this reply, when one of the party remarked that the mule drivers, porters, &c. were more rude than those that wait on travellers in the mountains of Switzerland—'We cannot expect any thing better of them, whilst the government keep them in such ignorance and depression.'

"January 9. This morning parted with Mrs. S., Misses M., B., and P., they leaving us for Pisa. Two months' constant travelling with them had produced a mutual and pleasant attachment, and we parted with much regret. May the Lord guide and protect them in all their sojournings here on earth. I fear Miss B. only, of the four, is acquainted with the power of religion. And I look back with sorrow that I should have been able to do them so little spiritual good, during our period of intercourse. The Lord forgive the sinful infirmities of his servant for the sake of Jesus Christ. Though I meet them no more on the earth, may we all keep in view the final meeting before the tribunal of our Judge.

"10. Felt a depressing sense of loneliness; never have realized my being a stranger in a foreign land more oppressively, nor sighed more deeply for the company of my dear wife and children. To an invalid nothing but the demands of duty and the clear indications of the Lord's will can counteract the constraining influences of *home*.

"Having resolved to pursue our journey to Malta, the Lord willing, we engaged our passage on board the brig E., bound to Palermo. We had some fifteen cabin passengers, among whom were several officers of the Neapolitan service, and one mustachioed major, who had served under Napoleon at the battle of Marengo, &c.; spoke a little French and showed us many attentions. We had also thirty or forty steerage passengers, consist-

ing of lazaroni, just enlisted from the streets and caves, for the army in Sicily, whither they were to be transported and clothed. They composed a group of the most dirty, ragged, degraded human beings I ever saw, but apparently good natured, as the Neapolitans and Sicilians usually are.

"15. Sabbath. It has indeed been a confused Sabbath. I could not but reflect, amid the shouts of the muleteers on the mountains, how differently my dear wife and people were spending this holy day. Spiritual religion and a strict regard to the Sabbath, I am convinced, are inseparable. O Lord, cause a great blessing to follow the sermons preached to my dear people this day, though thy servant had no opportunity to retire and pray for them."

On his arrival at Messina, he writes thus cheerfully to Mrs. Green :

"*Messina, Sicily, January* 19.

"My dear Wife,—Though I wrote you recently from Naples by way of Paris, I cannot neglect this opportunity of writing by a vessel that sails in a few days from this port direct for Boston. To see a vessel bound direct to B. makes all my home feelings bestir themselves, and were I only able to preach, they should not bestir themselves for nothing ; but as it is, you must for a time be content with the image instead of the original. The good ladies to whom I have repeatedly alluded, parted from us on their return to Pisa the day before we sailed for this place. We have really felt their loss, and Dr. C. and myself have had to plod on our lonely way, with faces unusually long. They really cheered our long evenings by conversation and reading, and added much to our good spirits. However, I am continually meeting with one and another whom I have known before. Have found Mr. P.

a worthy man and an old school fellow, who has been established here a number of years, and whose mother and sister you remember, as formerly attendants at our meeting. How many questions I long to ask you; but my lungs, though improving, are not yet strong enough to speak across the Atlantic.

"* * * I have about relinquished my plan of visiting Greece, as the quarantines are so rigid in the Mediterranean as greatly to retard and embarrass all travelling. I shall probably spend a couple of months with brother Temple, and sail thence for America."

"January 19. Having been in this city three days, am much delighted with the climate, it being sufficiently warm now, in the middle of winter, to enjoy, during a part of the day, open windows. This is an ancient city, said to have been founded sixteen hundred years before the Christian era, and about the time Moses was born in Egypt. It has been the subject of awful catastrophes. In 1743, the plague swept away fifty thousand of its inhabitants. And in 1783, a succession of earthquakes destroyed most of the edifices, and many ships, and almost ruined the magnificent quay. The small streets were blocked up, and the inhabitants fled to the mountains. The present number of inhabitants is about sixty thousand.

"A clergyman from England, residing here for his health, engaged, a few years since, to commence regular preaching; an hundred pounds being subscribed by the English and American residents, and an hundred more being offered by the British and Foreign Bible Society. The plan was then winked at by the authorities, as many English soldiers were stationed here, and as they had recently had the government of the island; but now, probably, such things would not be allowed.

"The English have procured a female teacher for their

children; the police soon informed her that she could not be permitted to continue her school; she went on, but soon several officers interfered and ordered her to desist. By the interference, however, of the British consul, they became silent, and she continued her instructions.

"On the island there are 1,700,000 souls, and over 200,000 ecclesiastics of various grades and orders, making nearly one to every eight of the whole population. Intelligent men estimate the number who are able to read to be about one in thirty, of those who have arrived at a competent age!

"January 21. A young Catholic priest of the order of St. Augustine, called on me, was very polite and sensible, and so far as I could judge, honest. Having been told that I was a priest, he inquired how much the priests in America had for masses? I assured him I did not know; not being a Catholic, I did not deal in such things. He asked me why I would not become a Catholic? Treating him very mildly, he said he should be glad to have me become a Catholic, remarking it could be done very easily; I could be baptized immediately. There was no going to heaven, he said, without being baptized and making confession to a priest. I replied, the Bible says, 'He that believeth on the Son, hath everlasting life.' He said we had a different Bible from theirs. I told him then that theirs differed from that which God had given to men, for he gave them the original Hebrew and Greek of the Old and New Testaments, and that ours agreed with the original. I asked him to quote a passage from his Bible, that said we must confess our sins to the priest in order to be saved. He appeared embarrassed, and said it was in the traditions and the works of inspired saints. I replied, 'the Bible is the sure word of prophecy, to which we do well to take heed.' He said the pope could not err. I asked him on what evidence he rested

his belief of the pope's infallibility. He answered, 'The commission to St. Peter and the apostles.' I asked him, on supposition that that commission is to be interpreted as you suppose in relation to the apostles, what evidence have you that it extends in all its miraculous powers to those who are denominated his successors?' Again he became rather embarrassed. I expressed my ardent wishes that he might become a Protestant, and my belief that he would then be much happier. We parted very kindly.

"January 22. Mrs. P. a very intelligent and accomplished lady informed me, that as the result of some dozen years' residence in the island, she could say, the intelligent people generally were infidels; especially was this true over all Italy; that it was a common thing for dissipated ladies to be strict in their masses and confessions. As one example out of many, a female of her acquaintance would have seasons every few weeks of being sad, and doing penance, and praying God to deliver her from her sin. She asked her why she did not break off from her sin. She replied that though the penance was painful, she preferred it before giving up the pleasure. Mrs. P. declared expressly—and she is a woman of much observation, and sufficiently liberal—that *she saw no evidence that the Catholic religion exerted the least influence in restraining any class of society from sin.* The Benedictine monks are notorious for their dissipation. The ecclesiastics are uniformly incontinent. The nuns are kept under such strict espionage, and the penalty of incontinency being death, they are believed to be chaste. The number, however, who take the veil is greatly on the decrease, and recruits are supplied chiefly from the young children who are placed in nunneries for education. The prioress early gains a great influence over them, and where she can, uses it for this purpose.

"How little like a Sabbath has this day been! what an influence do these neglects and violations of the day produce on my own feelings! May I hereafter realize how much I owe, under God, to the society of Christian friends and pious example. My beloved people and friends have now just got through with the afternoon service in the sanctuary. How distinctly I remember the impressions and the enjoyments of this hour, when God had enabled me to be close and faithful in delivering his message! May thy word, by whomsoever preached to my flock this day, be like a barbed arrow to every heart! O Lord, give the increase, for that is thine unalienable prerogative; give the increase for thy dear Son's sake, to whom with thyself and the Holy Spirit, be glory forever. Amen.

"23. Engaged a passage to Catanea, distant about sixty miles, and started at 2 o'clock, P. M.

"24. Immediately on commencing our journey this morning, Etna, towering above all the surrounding mountains, and covered two thirds of the way down with snow, burst upon our view with a surprising effect. Long since had I read of its tremendous explosions with awe, at a distance of four thousand miles; but now my eyes beheld this giant of volcanoes. The snow lies upon it to a great depth, and being in its upper regions destitute of wood, its vast height and dimensions, being most perfectly white, contrasted with the dark brows of the surrounding mountains, formed a most splendid and striking view.

"We soon began to perceive ourselves in the neighborhood of this vast manufactory of lava, by its effects around us; for, though more than twenty miles distant, we found ourselves travelling over beds of lava. These extensive sheets of lava are some of an ancient and others of a more recent date. Those of two hundred years are generally covered with a rich mould, so that most of our journey to-day lay through tracts of a most luxuriant vegeta-

tion; the orange and lemon trees were bending under their golden abundance; the olive, the fig, the grape, the palm, the fig plant or prickly pear, and the almond spread their beauties on every side. Many trees were in full bloom, particularly the almond, and frequent flowers bedecked the hedges. This scenery was occasionally interspersed with tracts of more recent lava, rough, black, and dreary.

"25. Arrived at Catania.

"26. Visited the monastery of the Benedictines, a large and costly edifice, constructed after the manner of our college buildings; each monk, of which at present there are over two hundred, having his separate room. In the great eruption of 1669, the lava came within five yards of this, and about as near to their magnificent church, and then turned off, forming a wall and rising into a mighty bed, some thirty feet high, on which they have now a magnificent garden, which we entered from a balcony on the third story of the monastery, and plucked some delicious oranges.

"This town is very ancient, and was probably founded some thousand years before the Christian era. But its early history, like that of most ancient cities, is enveloped in fabulous obscurity. It now contains about sixty thousand inhabitants. In 1669, a torrent of lava from Montrosi, one of the craters on the S. E. side of Etna, and twelve miles from the city, destroyed a considerable part of the buildings. In 1693, a tremendous earthquake completed the ruin of the town, burying the inhabitants under the rubbish of falling buildings, being all of stone, and thus destroying in an instant fifty thousand lives. Multitudes were buried under the falling churches, whither they had resorted for prayer. Now the people flee to the open air on feeling an earthquake; and so great is their dread of such a catastrophe, that in one case, the noise of rats

in the ceiling, in time of worship, threw them into a panic of fear, and in rushing out, numbers were crushed to death.

"Mr. R. assured me there was a great deal of wretchedness in the city—far more than is apparent. A large class feel above common labor, and not finding employments adapted to their fancied dignity, are more miserable than the lowest class.

"We had till this day despaired of ascending Etna, although our curiosity had been continually increasing by a more extended view of its gigantic operations. Dr. G. suggested that its ascent was practicable, even at this season, provided the weather and snow should be favorable. We eagerly seized on this encouragement, and requested our landlord to make arrangements for the expedition, and at three o'clock P. M. found ourselves mounted on mules and jogging toward Etna. We rested for the night at Nicolosi, a village twelve miles on our way, if that can be called rest, which was found on a bed of boards, and under a covering equally heavy and inflexible, where sleep fled from our eyes, warmth from our bodies, and from which we were called at one o'clock to pursue our upward course.

"We got on our way about two o'clock, with a guide from this village. Our path was amidst silence and desolation; following the dim lantern of our guide over the bowels of Etna, which for thousands of years she had been disgorging on the regions around her, we made progress slowly upward. At five o'clock we came to patches of snow, and at half past five arrived at the Casa del Neve, a distance of seven miles from Nicolosi, at an elevation of five thousand feet above the sea, where we left our mules on account of the depth of the snow, kindled a fire, took some refreshment, and commenced the ascent on foot at six o'clock. We were at the height of about seven thou-

sand feet when the sun arose, obscured by a few fleecy clouds, which hung around that part of the horizon. The sight was novel and sublime, for we seemed suspended over the earth, as over a large ball; the sun was rolling up in splendor from the eastern side of this ball, and almost under our feet. It is said, the emperor Adrian ascended this mountain that he might have this view of the rising sun, near two thousand years ago. The thermometer which we took with us did not fall below 26°, yet the north wind was heavy and keen in our faces.

"With now and then seating our weary bodies upon a projecting block of lava, or throwing ourselves at full length upon the snow, we held on our way for three hours, until we climbed to the distance of about five miles, and reached an elevation somewhat more than eight thousand feet. Here two thousand feet of perpendicular height and two hours labor remained for us, ere we could reach the crater. Every step became more slippery from beds of glare ice underneath a light snow; the snow increased in depth, so that we were either slipping and falling, or plunging into hollows where we were knee deep in snow. Our limbs began to ache excessively; the heart labored with pain to perform its vital functions; and such an universal lassitude came over us, that we concluded, though with deep regret and some mortification, to return to our mules. We, however, approached so near as to have a good view of the cone and the volumes of smoke issuing therefrom with awful majesty. The prospect was grand: the mountains of Calabria, the towns of Giazza, Arei, Reale, Catania, Syracuse, a beautiful river the Giarretta, meandering on the west, with twenty-six mountains which had poured forth floods of lava and flame, seemed to lie at our feet. We counted twenty-six of these cones with their craters gaping beneath us, which had been formed around Etna to let off her redundant fires, of which

Monti Rosi was one. Over one hundred of these volcanic cones exist around the mountain, many of which are more elevated, and have disgorged more lava than Mount Vesuvius.

"Jan. 28. Dr. G. took us to the Biscari museum; so called, because founded by prince Biscari, a noble family of the island; and also to the library of the university. The former of these consists chiefly of minerals from Etna and other volcanoes in this vicinity, with vases, statues, and other antiquities found among the ruins of this city. The latter contains about seventeen thousand volumes; some superb editions of the Fathers, and of the polyglot Bible, works of Erasmus, &c.; but few modern or Protestant works. The faculty of the university would be glad to receive works of this latter class, but the difficulty would be in getting them into the country, on account of the censorship. The professor gave me distinctly to understand that he placed no confidence in the priests, and supposed that his colleagues viewed them in the same light; but said he, 'the subject is never discussed; for what can we do? *We must conform.*'

"Jan. 29. Sabbath. I must again repeat what has been often said; there is no Sabbath in Catholic countries. Took a solitary walk in the morning among the huge clefts of lava which rolled the tide of desolation over this city in 1669. Ever and anon I almost involuntarily cast an eye upon Etna, which stood in giant majesty frowning upon the villages around its base, and by its fearful devastations mocking the powers of the insect man. For nearly three thousand years, God has spoken to this people in the earthquake, and in awful eruptions of fire, sweeping thousands and tens of thousands into eternity in an instant; but no man seems to regard it. No Protestant worship exists here, and the multitude of temples seem devoted more to idols than to God. Heard a great noise

in the cathedral; entered; the priests were at the altar burning incense and muttering their prayers, whilst boys were hallooing, and making the church echo with their wild shouts. Soon a military band approached the great door, and struck up a lively tune. This was followed by vollies of musquetry, continued for the space of several minutes. After a little silence, the people in the church suddenly shouted, 'Long live St. Agata;' rose from their knees, and went out leaping and shouting. This, they informed us was a *preparation* for the feast of St. Agata, the patron saint. What must the feast itself be!

"Jan. 30. Left Catania for Syracuse; distant fifty miles.

"Jan. 31. Arrived at Syracuse at 4 o'clock P. M., and stopped at the Albergo del Solele, where we found as fellow boarders several officers of our squadron now in this harbor. The vessels composing the squadron are the Brandywine, Com. Biddle; corvettes, Concord, Capt. Perry; John Adams, Capt. Voorhees; Boston, Capt. Storer; and Ontario, Capt. Gordon. Was informed that all on board the John Adams have abandoned their rations of rum; that three-fourths of the crews of all the others have done the same; and that no officer in the fleet draws his ration. This is all effected without compulsion. The officers are desirous of carrying the temperance reformation into full effect. They all testify, including Com. Biddle, that their greatest difficulties in governing the men arise from the influence of rum. They are sanguine that a complete revolution will soon be effected. One man, for intoxication, has been ordered as a punishment to take his grog; he turns away and wishes to conceal himself when he drinks it.

"Syracuse contains fifteen thousand inhabitants, and eighty convents!

"Feb. 2. Politely received by Com. Biddle at his room;

is evidently a man of intelligence and energy; said to possess considerable diplomatic powers, and has recently been intrusted with the negotiation of a treaty of commerce with the grand seignor at Constantinople. Mr. J., a schoolmaster on board the fleet, is a professor of religion, and an unusually interesting young man.

"When dining on board the O., introduced the subject of duelling. All denounced it as a great evil, and a most unjust way of settling a dispute; but the prevalent sentiment in our navy is, that the practice is sometimes necessary. Many duels, I regret to learn, have been fought among the officers of this squadron; but they have all occurred among the young and unreflecting; not an instance has been known among those officers above midshipmen.

"Syracuse was anciently called Pentapolis, because it comprised within its walls five cities. It is said to have been founded about seven hundred years before Christ, by a Greek colony; the same period with the founding of Rome; cotemporaneous with Sennacherib, king of Assyria, Hezekiah, king of Judah, and the prophet Isaiah. In its most flourishing days it contained twelve hundred thousand inhabitants, and supported an army of one hundred and ten thousand men, together with a navy of five hundred armed vessels.

"The eminence of this city has chiefly arisen from the excellence of its harbor. Its climate is remarkably pleasant, so that it is said that the day was never known here when the sun did not shine during some part of it. It is healthy, though the marshy interval on the banks of the river Anapus is infected with malaria. Here the holy apostle Paul spent three days in his voyage to Rome.

"Some remains of antiquity are worthy of notice, among which are the temple of Minerva, in modern Syracuse; the remains of a large theatre, hewn out of the

rock in the form of a horseshoe, and held forty thousand spectators; the amphitheatre, chiefly cut from the solid rock; and the catacombs, which are called the Grotto of St. John. They are immensely large, and formed of subterranean passages cut from the solid limestone, and crossing each other like streets at right lines, with occasional apertures from the surface to let in light, and create a circulation of air. These catacombs constitute a magnificent tomb, where are deposited the remains of the once populous Syracuse. The sides of these passages are bordered with columbaria, sepulchral chambers for families, and nooks where were deposited the urns with the ashes of the dead. These sepulchral family chambers are about six feet wide, by twelve feet deep and five feet high; the floor being cut into trenches, each sufficient to contain a dead body, and making usually ten or twelve in number.

"The tomb of Archimedes is situated on the right of the mule path, a mile from the city as you come from Catania. It is hewn from the solid limestone, and contains eight urns for the ashes of the dead, cut around the sides of the interior, designed probably for the family of the philosopher, as well as for himself.

"Feb. 5. Sabbath. Took a lonely walk on the hills of limestone back of Syracuse, called Græca Scala. Observed marks of carriage wheels, made as is supposed when the city was vastly more flourishing than at present. Saw many large excavations and numerous caverns; many of them formerly serving for tombs, but now used often as shelters for shepherds and their flocks, and I might add for their families. Enjoyed an extensive and delightful view of the sea, and thought of Him who holds the ocean in the hollow of his hand. Thought too of dear friends with whom this ocean forms a connecting link. The hand of time was visible all around me; though the

miles I travelled over were mostly a bald limestone, interspersed with occasional plats of cultivation, yet time had furrowed and wrinkled it like the countenance of age. The tombs were not only empty, but broken and decayed. They once contained the ashes of millions, and these the learned and wealthy of ancient days, but their dust with their names are blown away. Even tombs of adamant are perishable; but the soul dies not. Monuments of granite crumble under the hand of time, but the souls of all these millions are gathering new energy for enjoyment, or for suffering, and will thus continue, till the elements all melt with fervent heat, and the heavens roll together as a scroll.

"I occasionally passed a flock of goats with their attendant shepherd and dog. How faithful, thought I, is the true Shepherd! If I am one of his sheep, his watchful eye is upon me amidst all my wanderings over sea and land; he makes me to know his voice, and at the night of death will safely lead me into his heavenly fold!

"While indulging in these ruminations I was overtaken in a shower, and looking round for a shelter, I saw the tomb of Archimedes, where I found a comfortable refuge from the pelting rain, as well as a theme of profitable meditation. The ancients were fond of tombs excavated from rocks; Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, were buried in the cave of Machpelah; and our Saviour was buried in the tomb of Joseph of Arimathea, hewn out of a rock.

"Feb. 7. Took a four hours' trip up the Anapus. We passed up the narrow river three miles, when we came to a branch called the Papyrus, up which we ascended about a mile, and came to the fountain Cyane, which is the source of this branch of the river, and is rather a curiosity, being a basin some thirty feet in diameter, and twenty-five feet deep, and the water so perfectly transparent

that the bottom, with innumerable fish of various sizes, are most distinctly seen. Indeed we lingered upon its bosom for twenty or thirty minutes, enraptured with the beautiful little world beneath us. The banks are thickly studded with the calamus, the cane, and the papyrus; the latter is one of the most beautiful productions of the vegetable kingdom, growing to the height of ten feet or more, having a beautiful bright green triangular stalk, when fully grown being two or three inches on each side of the triangle, at the earth; without leaves, and terminating at the top in a large tuft or tassel like the broom-corn, but far more graceful. The whole stalk, except a thin coat on the outside, consists of a finely fibrous pith, which is of such consistency when ripe, that it is cut into thin layers and dried, when it constitutes the material used by the Egyptians and others for writing upon. It is very durable, though apparently frail, for large quantities are shown in the museum at Naples, taken from Herculaneum and Pompeii, which must have retained the records impressed upon it so legibly that they have been transcribed after two thousand years.

"As we returned down the Anapus, we left our boat to visit on the right two large Doric columns, remains of the temple of Jupiter Olympus. The statue of this god, was here splendidly adorned with a mantle of gold wrought from the spoils of the Carthaginians by Hiero II.

CHAPTER XV.

POPISH SAILORS—ARRIVAL AT MALTA—CIVITA VECCHIA—LETTERS TO MRS G.—TO MR. J. T.—POVERTY OF THE PEOPLE—POPISH INTOLERANCE—PROCESSIONS—GOZA—MEMOIR OF TOPLADY—AN EVENING AT AN INN—ST. PAUL'S BAY—THE PERSIANS—MRS. KEELING'S SCHOOL—MISSIONARY TRIALS—RESTRICTIONS ON BENEVOLENT OPERATIONS—MALTESE CONVERTS—LETTER TO MRS. G.—RESTORATION OF THE JEWS—CHRIST'S PERSONAL REIGN—MIRACULOUS POWERS.

"AFTER a detention at Syracuse of more than three weeks, we at length found a passage for Malta in a small Sicilian brig. The captain and men were kind and accommodating, so far as they possessed the means. Regularly every night the captain called all his men aft, and chanted for half an hour the Catholic prayers. The thing itself was highly commendable; would that Protestant captains, who are blessed with so many privileges for knowing the truth, would imitate this example. There was indeed no appearance of reflection or knowledge as to what they were doing; and they seemed heartily rejoiced when the service was over. I understand this is required of every Papist who commands a ship, and is made by his priest a matter of confession and penance when neglected.

"We arrived in the harbor of Malta on the morning of February 24th, after a passage of nearly three days.

"On Thursday following, March 1st, at brother Temple's request, took up my lodgings at his house, where I found kind Christian friends, a quiet family, good books, and every thing calculated to promote my health and comfort. May the Lord give me a grateful heart for such a merciful provision for all my wants in this foreign land—for all these comforts of a Christian home at such a distance from my beloved family.

"Mr. E., American consul, politely called on the day of our arrival, with an invitation to dine. He and his family are remarkably attentive and hospitable, especially to Americans. President Kirkland and lady are staying at his house.

"Made a pleasant excursion to Civita Vecchia, the ancient city and capital of this island. Examined the catacombs, and found them to be a great curiosity. They are more ornamented and ample than those at Rome or Syracuse. They were doubtless used as depositories of the dead. On our way home we visited a splendid garden belonging to the governor of the island, and attached to his country palace, and called the garden of St. Antonio."

On the 5th of March, Mr. Green, in a letter to his wife, thus writes from Valetta;—

"Here I am at last. I feel as if I had emerged into a land of civilization, and light, and religion; that is, I have come where a religious circle can be found, which has not been the case before since I left Paris, the 5th of October. Indeed, I feel myself quite happy here. Really, I have not been in any place since I left home, certainly since I left London, where I could enjoy myself and com-

mand those conveniences for the promotion of health, which I find here. The city is considerably elevated above the sea, built upon a solid limestone, with a descent in almost every direction, so that the streets are always exceedingly clean, whatever be the weather.

"March 28. I must keep writing to you till I see you. It is quite a relief, and brings you and the children near, to get my pen in hand and my paper before me, and meditate on what I wish to communicate. I get no information from home—not a word, I think, since the 7th of December; so I have to imagine how you and the dear children feel, and what you are saying about me, and what you wish to say to me. I cannot but hope God is sparing the lives of you all. * * *

"I expect to find great changes, if the Lord should return me. May they all be for the better. I hope we shall be prepared for whatever the Lord has in store for us. As I said in my last, I dare not promise myself or my friends that I shall return able to commence preaching again. I find this restoration of the voice a slow business, and calling for a great deal of patience and self-denial; far more than any one can form the most distant conception of, without the trial.

"The Lord grant us patience, that after having done and suffered his whole will, we may obtain the promise."

To Mr. J. T.

"*Valetta, March* 6.

"* * * I can assure you I felt no small pleasure when I caught the first glimpse of this island. Its association with the holy apostle's shipwreck and miracles in ancient times; and with many prayers and hopes, pious labors and sacrifices in modern times, rendered it a spot of peculiar interest to my feelings, as you might suppose. It has been justly denominated by statesmen and poli-

icians, 'the eye of the Mediterranean;' it may now by Christian philanthropists be denominated, with equal propriety, the eye of the church for large and populous portions of the three great divisions of the globe, Europe, Asia, and Africa. Indeed, in coming from Sicily to this place, I seem to have emerged 'from chaos and old night,' to ethereal regions, where the light of heaven is enjoyed, and its air freely breathed.

"Here I am pleasantly situated amidst all the economy, the industry, the quiet, the devotion, and the affection of a good missionary family. While I am writing this, Carabet, the Armenian convert, sits on one side of me, with his long grey beard sweeping the table on which he writes, in eastern costume, translating the word of God into the Armeno-Turkish, and brother T. standing at his desk on the other side, preparing biographical sketches of the patriarchs and pious men of the Old Testament, in modern Greek.

"* * * P., the Greek youth, called yesterday with your letter. His temptations are exceedingly great; and I learn that his mother, who is unable to read, and strongly prejudiced by her Greek priest against the Protestants, has absolutely forbidden his attendance on the instructions of the missionaries, and he has thought it advisable at present to yield to her commands. It is truly painful to observe in what an iron bondage Satan has contrived to hold the souls of men, and how many obstacles he can throw in the way of their disenthralment. But let not Christian benevolence be discouraged. The influence of a youth thus enlightened and instructed will not be lost. He may not indeed go forth with apostolic boldness, nor with the light and energy of a decided Christian; still his conversation and conduct will do something toward sapping the foundations of the empire

of darkness, and elevating the grovelling minds around him."

"The poverty is exceedingly great in this island. One of the physicians says, 'eight or ten are dying in the poor-house of starvation.'

"Multitudes of poor females are glad to work at spinning, knitting, &c. for ten taris (about one cent and a half) per day. And a laboring man will find himself, and work hard all day, for eight pence sterling, (nearly 16 cents.) All this poverty and suffering arise from several causes.

"1. The island is overstocked—the population being more dense than in any other country.

"2. The duties laid by government on grain are very high.

"3. There are no manufactories—the agricultural interest is extremely limited by the smallness of the island and its rocky surface, and the sources of merchandise are consequently insufficient to give much employment.

"4. The papal religion, which must necessarily produce a large class of poor and wretched population, by encouraging beggary and lying, by its numerous holidays, and its priestly exactions.

"One of the methods which the popish priests adopt, powerfully to deter the people from becoming Protestants, is, to threaten them that they shall have no burial. And the fear of the future consequences of dying without confession and absolution from the priest, and that of being buried without a coffin, without a procession and the forms of the papal church, is so impressed on the poor Papist from his infancy, that it is with the greatest difficulty overcome. Brother T. mentions a servant in his family, whose mind seemed to become enlightened, and gave some hopeful evidence of being converted to the truth; but when he came to die, he could not resist these

impressions, and permitted a popish priest to come and confess him, &c. The priests take great pains to maintain this impression. A Frenchman came to this island in 1826; the missionaries conversed with him; he renounced Romanism and became hopefully pious; he sickened and died shortly after in the hospital. A priest came to confess him in view of death, and he bid him begone. The priests gave out that he could have no burial. The missionaries determined he should have a decent interment. They procured him a coffin, formed a little procession, and were proceeding to the Protestant burying-ground; but they soon found the streets and the large square before the palace filled with a mob, and they were pelted with stones and other missiles. A captain's guard was ordered to be in attendance, and clear the way; it was done, but one of the soldiers received a severe blow on the head from a stone sent by one of the mob, which cut the flesh from his forehead. One of the military officers who assisted them, had his windows broken in by stones that night. It was the evening of the monthly concert. The mob surrounded Mr. K.'s chapel, and after the first singing, an officer of government came and requested him not to proceed, as he feared, if they did, it would not be possible to restrain the mob from violence, without bloodshed. The meeting was accordingly given up.

"The Papists consider the third Friday in April as the day of our Saviour's crucifixion. I witnessed some of the ceremonies on this occasion. On Thursday, the day preceding, a great procession moved through several of the principal streets. There was

"1. An image, large as life, of the Saviour, agonizing in the garden, and the Virgin Mary kneeling by him, and holding a handkerchief spread out. This is mounted on something like a bier, with a platform eight feet square, sustaining another platform about four feet square and

two feet high; the whole pedestal rising about three feet, and this borne on four staves or poles, and these rested on the shoulders of eight men dressed in white, wearing white caps with masks, and a cord hanging down from the waist.

"2. About twenty rods behind came another group, consisting of our Saviour, agonizing in the garden, and an angel offering him a goblet of wine.

"3. Our Saviour crowned with thorns and scourged; the clotted blood upon his head, and the flesh torn from his back, so as to lay bare the bone; horrible caricatures!

"4. Our Saviour bending under his cross.

"These all followed at considerable distances, making their way very slowly through the streets, lined and crowded with gaping multitudes, some smoking cigars, others shouting and leaping. The images were all carried in a manner similar to the first as described above, with many candles burning around them. A number of persons followed these images respectively, dressed in white, barefooted, and masked, dragging heavy chains fastened around each ankle of forty or fifty pounds weight. These men, I understood, were doing penance for past sins, or purchasing hereby special indulgences. The whole scene was degrading and impious. Yet it is said the poor deluded Maltese, purchase, at considerable expense, the privilege of being bearers to these shocking images made of wood and daubed with paint.

"On Friday, at nine o'clock, the hour of the commencement of Christ's crucifixion, all the bells stop ringing and the flags are put at half mast, and the place of the bells is supplied by rattles, such as watchmen use, placed in boxes and very large. The domes of the churches are filled with these, as well as the streets and

terraces of private houses. These are to imitate the earthquake which rent the rocks at the crucifixion.

"On Saturday evening, soon after sunset, they begin to fire guns, pistols, and little cannon; parade the streets with drums, singing, trumpets, shoutings, and all kinds of noises; this increases till midnight, when suddenly every throat, every drum, every bell, every gun, and every noisy instrument, is put in requisition, and this continues, to some extent, a good part of the Sabbath day following. Especially from twelve o'clock Saturday night, it is all but impossible to sleep on these occasions. I can bear testimony that the whole city appeared to be full of riot, more as if a host of devils had come from hell, than a host of angels from heaven. A little before day they commenced the grand procession of the resurrection. A large image of the Saviour, mounted as above described, (except that there were twelve bearers, answering to the twelve apostles,) covered with a flowing robe of gold, a silver crown upon his head, resembling the sun, a flag-staff with a Maltese flag floating in the wind, in his hand; the two guards who became as dead men, with spear and shield before him; twelve triangular glass lanterns around the platform, and persons running about in the procession with torches. The number of people assembled must have amounted to many thousands, crowding Strade Reale as far as the eye could extend. I had a good view from one of the balconies of Mr. T.'s house. In proceeding the distance of eighty rods, these apostolic bearers were seen to set down the image several times and go into a grog shop to refresh themselves. As the procession moved, guns and pistols were firing, drums beating, bells ringing, the people shouting, &c. When they came to the bottom of the hill which leads up to the palace, a grand fête was to be performed, consisting of running up that steep hill with utmost speed, to show forth Christ's

rising from the tomb! which was done precisely at sunrise with redoubled peals from all the above named instruments, and expressing a wild and frantic joy. This must be as degrading and as abominable in the sight of God, as the idolatrous processions of the heathen.

"On Thursday, the day before the crucifixion, the bishop of Malta goes through the ceremony, in the cathedral, of washing the disciples' feet. Twelve dirty beggars are brought in, towels and water are provided, the bishop applies a little water to one spot on one foot of each, dirty as possible (for beggars all go barefoot here) and performs the ceremony of kissing without touching the foot. At the anniversary of one of the saints at Palermo, they have his image on a lofty car, as high as the tops of the houses, and drawn by forty oxen, and little children are placed in different positions about it, some at a great height in glass cases, dressed to imitate angels, with wings at their backs. These children often become timid and alarmed, and utter bitter cries, which are not regarded amidst the riotous confusion.

"March 25. Sabbath. Attended divine service at the government chapel, in the government house—those in authority, for some reason, choosing not to build a church for themselves, nor to take possession of a handsome church belonging to the former government of the island, and now consequently to them, but left it to be occupied by the Papists. About one hundred and fifty persons were present, among whom was the governor of the island, General Ponsonby, and his wife, lady Emily. The chaplain's text was a most solemn and instructive one. Hosea xiv. 1, 2. 'O Israel, return unto the Lord thy God,' &c.

"Heard Rev. Mr. D. missionary of the American Board of Commissioners for Foreign Missions, in the evening at Mr. Keeling's chapel, from the text, 'If the righteous scarcely be saved,' &c. The sermon was

faithful and impressive. May the Divine Spirit make a saving application of it to the hearts of all present.

"Have been much interested to-day in reading an account of Rev. A. Toplady, a devout and able minister of the English church. He was the son of a major in the British service; and on his mother's side was descended from a pious ancestry. His conversion was remarkable—occurred when he was but sixteen, and at a lecture in a barn in Ireland, preached by a layman. How unlooked for are the ways whereby God often calls in his own elect! Am pleased with much that I find in this memoir. How lovely the spirit of this expression, in relation to a proposed change; 'Gracious God, dispose of this event as seemeth good to thee. *Let it be thy doing, not mine.*' This also, on the use of means—

"'That God works by means is certain; and I hope to try all he puts into my hands.' And the following—

"'A believer never yet carved for himself, but he cut his own fingers.'

"'We have all much chaff to be burnt up, much tin to be consumed.'

"'It is sometimes the case with ministers, that even when their own fleece is not watered, the dew falls all around them.'

"'A minister is immortal till his work is done.'

"'The greater part of our troubles we pull upon ourselves, by not parting our care, so as to take upon us only the care of duty, and leaving the rest to God.'

"Mr. T. was in the habit of noticing the intimations God gave him on Saturday night, as indicative of the measure of assistance he should receive on the Sabbath. 'Such comfortable and peremptory convictions of God's presence and support to be vouchsafed on the approaching Sabbath, with which I have been so often favored beforehand, I intend hereafter, as often as God is pleased to grant

them, to distinguish by the name of *Saturday assurances.* Assurances they are indeed! so clear, positive, and satisfactory! I never knew them once fail, or deceive my trust.'

"'It is much the same with mistakes in matters of judgment, as it was with the two disciples in the dungeon of Philippi: first, the prison shakes—and next the doors fly open.'

"'I would rather die in the harness, than die in the stall.'

"'It will not be long before God takes me; for no mortal man can live, after the glories which God has manifested to my soul.'

"27. Passed the evening at Mr. B.'s, the keeper of one of the first hotels in the place—is himself friendly to religion, and has a pious daughter. Met there a Mrs. A., a pious and useful lady, and a successful teacher of youth. She stated to me that she found the Maltese youth exceedingly given to revenge, almost destitute of family attachment, brothers and sisters extremely disposed to quarrel; giving woful evidence of the utter neglect of family government, and showing plainly that they had never been taught the moral distinction between truth and falsehood. The evening was pleasantly closed with singing, scripture, and prayer. There are a few families on this island where God is feared. May they be as a little leaven to leaven the whole lump!

"28. A party consisting of Dr. C., Mr. S., a German missionary under the London Missionary Society, Rev. Mr. S., and myself, took saddle horses, and rode to St. Paul's Bay. Tradition seems uniform in assigning the shipwreck of the apostle, described in Acts xxvii., to this spot. Believing this to be the identical place where God magnified his power in delivering his servant and his companions from death, and gave his servant honor in the

eyes of the heathen, I viewed the surrounding shore and country with awe. Oh may that same almighty Spirit again work mightily, to redeem this ignorant, lying, thieving, starving, idolatrous population from eternal destruction!

"On the spot where it is said the apostle landed, the Papists have built a church. The bay lies open to an Euroclydon, or east wind. What the phrase, 'two seas met,' means, seems a little dubious; but it is most probable the vessel struck upon the rocky shoal, at the point of a small tongue of land, and as the east wind drove in the sea, this point was most exposed, as it broke the waves, and they were here parted to the right and left. There is, it is true, a small opening into the harbor, between a little island and the main land, on the northwest; but is only a few rods wide, and not sufficient to be noticed in its effects upon a vessel in the harbor.

"March 29. Called on Rev. Mr. D., and visited with him the new marine hospital, nearly finished. It is situated in B., and commands a fine view of the harbor. The English consider it their policy to make good provision for their disabled, infirm, and aged seamen.

"Had conversation with brother D. relative to the Persians. He says the grand sultan of Constantinople, considers himself related to Mohammedanism, as the pope considers himself related to Christianity—the supreme temporal head of that religion. But Persia, with its king, acknowledges no subjection to the grand sultan, not even in spirituals, and professes to be wholly of another sect of Mohammedans. The sultan is acknowledged head in every other Mohammedan country, with this exception. The strict Mohammedans, however, consider the present sultan as no Mohammedan, because he has dispensed with the turban, and introduced so many European habits. They say he is more of a Christian than a Mussulman.

"I am convinced, from more particular observation and

inquiry, that the trials of missionaries are not duly estimated by those who have not, on the ground, entered personally into them. Attempts at imposition, where there is no moral principle, and no custom that renders such attempts disreputable — such a mass of worldliness and vice pressing upon them, and those whom they wish to lead to Christ—the entire ignorance and destitution of religious, or even moral habits, in the recent converts, present difficulties all but insuperable. The missionary is brought into the most important exigencies, without a precedent, and without a counsellor, where he must act, and act with promptitude and decision. Surrounded with conflicting opinions, but the truth every where spoken against, himself always in the minority. The first churches formed among an unevangelized people uniformly exhibit great imperfection. Witness the primitive churches, formed even under the eye of the apostles. We generally expect too much of such converts.

"April 3. Had a pleasant call this evening from brother D. and his wife. The conversation turned upon opening a chapel for a separate service, conducted under the care of brother T. and other American missionaries who might be upon the island. It was said, that should they open a chapel, the government would not permit them to place over the door, nor in the entry, a sign on which should be written, 'Public Evangelical Worship,' or words equivalent. A few years since, they hired a shop in Strada Reale, as a Bible depository, and applied to the government for permission to place a sign over the door to that effect in writing; to which the government returned a written refusal, saying it could not be permitted, as it would offend the Catholics.

"When a Bible Society was first formed here, auxiliary to the British and Foreign Bible Society, it was styled the 'Malta Bible Society.' As soon as the papal bishop of

the place got wind of it, he immediately wrote a letter of complaint to the government, saying he could not approve of a society called the Malta Bible Society; that it would be thought he encouraged Bible societies, &c. The government immediately addressed a note to the society, saying that the name must be changed; that its present name gave offence, and could not be tolerated. The Committee sent home to the Directors of the Parent Society for instruction; they formally laid the subject before lord Bathurst, then Secretary for Foreign Affairs; the result was, they were informed that the local authorities of the island thought it would not do, and it must be changed. The directors of the parent society recommended that its title should be 'The Bible Society established in Malta.' This alteration they sent in to government, and heard no more on the subject.

"While Sir T. Maitland was governor of Malta, and the Ionian islands were under the same jurisdiction, making but one government, Mr. Jowett wished to go to the Ionian islands to study the Greek language, and made application to Sir. T. for a passport. Sir T. demanded of him his object; whether he was going there to preach, saying, if that was any part of his plan, he would not give him permission to go, for he was determined those islands should not be disturbed by missionaries. And Mr. J. before he could obtain a passport, had to promise that he would not preach.

"To the men of this world, the glorious gospel of the blessed God, alas, is of no consideration, when brought into competition with human institutions. Indeed it is trodden under foot, and the grossest superstitions are more respected.

"The government would not allow Mr. K., the Wesleyan, to build a chapel in any thing like the form of a church. It must have no tower, and not even folding-

doors, nor any front differing from an ordinary dwelling-house.

"Every book published here must be inspected by government, and they allow nothing to be printed against the papal religion; at least, it must not be printed for circulation here.

"I was rather surprised to hear of the following acts of bigotry in the Church Missionary Society. A missionary, Mr. S. under their care, preached a few times for Mr. W. an Independent, and united with him occasionally in prayer-meetings. For this, he received a letter of reprimand from the directors, ordering him to desist entirely from all such connection with ———.

"6. In conversation with Rev. Mr. W., was informed that about twenty men have broke off from the papal church at Malta; all Maltese. They meet together often for prayer; are studying the Scriptures, and a catechism which he has prepared for them; all of them are moral, and several of them truly pious. They have endured great persecution. One of them was way-laid by night, and thrown into deep water, and scarcely escaped drowning. At another time a carpenter met him, laid down his tools, took one of them and rushed upon him in such circumstances, that escape was impossible, except by leaping into the water. In this way he avoided death. One, has twice had two children poisoned, who barely escaped death by prompt medical assistance. He had his own life attempted in a similar way; all this, by his own mother. She has said that she had rather put him to death with her own hands, than have him become a Protestant. One of them, a student in medicine, was attacked by his own father on coming out of one of these meetings: his father had taken two fellows with him of the baser sort; they missed the son, and gave a friend of his a dreadful blow on the cheek.

" 10. I find myself exceedingly comfortable here, and have no prospect that I should be able to resume the charge of my people should I go directly home; otherwise, no slight obstacles and inconveniences would hinder my seizing the first opportunity. The Lord knows how earnestly I long to be with my dear family, and especially my beloved people, who need me much more. But this is a subject I dare not dwell upon; my health cannot sustain it. I must quietly leave them, with all the momentous interests concerned, with the Lord, and keep my mind diverted with other thoughts. And I desire to bless the Lord Jesus Christ, that he enables me for the most part to keep my mind quiet and peaceful.

" 15. Sabbath. Read with some satisfaction a part of a new translation and comment on the Canticles by Rev. John Fry; also part of an exposition of the 119th Psalm by Rev. C. Bridges. They both appear to breathe an evangelical spirit. 'O Lord, open thou mine eyes, that I may behold wondrous things out of thy law.' Heard two good sermons to-day from brother T.; 'Work out your own salvation,' &c.; 'My soul, wait thou only upon God, for my expectation is from him.' Here Lord, help me to inquire, am I waiting upon God? What a sermon should this be to my soul! how seasonable! Cut off as I am from my dear family and people, and laid aside from those duties in which my soul found its chief delight! O my soul, wait thou only upon God, for my expectation is from him!

" 16. Was greatly refreshed by kind letters from my dear wife, up to January 24; and by letters from other friends. Lord, make me truly thankful to thee for the kind care thou art taking of my beloved family and friends during this painful separation. Oh how shall I bless thee sufficiently, that thou art sending such faithful and able messengers of salvation to my dear people!

Surely thou art good to Israel! And this is not all; but what is infinitely better, thou art coming down into the midst of them by the Holy Spirit. This is the Lord's doing, and marvellous in my eyes! Yet why marvellous? It accords with thy glorious character and promises."

To Mrs. Green.

"*April* 20.

"My dear Wife,—Instead of addressing you again from this island, I had hoped to be half way home at this date. * * * * My detention has not been without its comforts. Four days ago I received from Paris your three letters, &c. I cannot tell you how much joy they gave me. I cannot be sufficiently thankful to the Lord, that he is supplying my people with so much faithful labor, and that he is crowning that labor with success. It seems that great power attended the late protracted meeting. And why should we not expect such things? The promises—the Holy Spirit—these are pledges on God's part. I hope that when I reach home, I shall find all the people righteous, and that it will be seen and felt, that my indisposition and absence were turned into a rich blessing.

"* * * Is brother Cornelius dead? Is his work in the church on earth done? Well! he has been a devoted and laborious servant of the Lord Jesus Christ! he has been diligent while the day lasted. I doubt not that he has gone to receive, with Worcester and Evarts, a crown of glory which the Lord, the righteous Judge, will give to all them that love his appearing. Dear Mrs. C. has my most heartfelt sympathies, and all the dear children whose loss is irreparable. What a lesson is this on the uncertainty of health and life, to those of the most robust constitution! May it be our chief solicitude to become strong in the Lord and in the power of his might.

"Brother and sister P. have been visited with the rod of

affliction. I trust it is a visit, not in judgment, but in mercy. Blessed is the man whom the Lord chasteneth and teacheth out of his law. It is my earnest prayer, that they may both enjoy this divine teaching, that their earthly loss may prove their heavenly gain, and their momentary grief turn to their eternal joy."

While at Malta, Mr. G. was often engaged in the discussion of the theory of Christ's personal reign on earth, and its kindred topics, with Mr. Nicholayson and others; and some thoughts which occurred to him in the course of these discussions, he inserted in his journal. Their brevity will not render them the less acceptable.

"1. Literal restoration of Israel.

"Great stress is laid upon the latter part of the thirty-seventh chapter of Ezekiel. But if such passages as, 'I will bring them into their own land,' &c. are to be understood literally, why not those in immediate connection? 'And *David* my servant shall be king over them, and they shall dwell therein *forever*, and my servant *David* shall be their prince *forever*.'

"It is urged, that 'the prophecies relative to their dispersion and the desolations of their city, have been literally accomplished, why not those likewise which relate to their restoration?' In Micah, iii. 12, it is said, we take 'the mountain of the house of the Lord,' literally, but in the very next verse (iv. 1.) spiritually. 'Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.' 'But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains,' &c. Among other things, I would ask in reply, if *this* is to be taken literally, 'and the Lord shall reign over them in mount Zion from henceforth, *even forever*.'

"As a presumptive argument, it is urged that the progress of the gospel even now, in the nineteenth century, is exceedingly slow—in many places, retrograde.

"As a substantial argument, [may be urged,] the condition of believers under this dispensation. 'All who will live godly in Christ Jesus, shall suffer persecution.' 'I have chosen you out of the world, therefore the world hateth you.' 'Suppose ye that I am come to find peace on the earth,' &c. Also the *number*, 'many are called, but few are chosen.' 'Enter ye in at the straight gate,' &c.

"The following passage shows how, in view of Paul, the gospel dispensation would affect the Jews. 'For this is the covenant that I will make with the house of Israel in those days, saith the Lord, I will put my laws in their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people.' Heb. viii. 10. For the contrast with the old dispensation or covenant, see the 9th verse of the same chapter. Examine also Jer. xxxi. 31, &c. whence Paul quotes. Here we have the authority of an apostle, that this is the substance of all the glorious predictions relative to the Jews. Indeed, neither he nor any of the New Testament writers hint at any other fulfilment of all the glowing predictions relative to the restoration.

"So in Romans xi., their *fall* is not represented as consisting in their dispersion, but in their *spiritual rejection;* their being *broken off* from the stock of God's church, as a *spiritual rejection* from the privileges of God's people. Their future engrafting is to be of the same nature with that of the Gentiles, which took place on the temporary rejection of the Jews. Now the engrafting of the Gentiles into the good olive tree, *did not consist in planting them in the land of Canaan.* How then will the engrafting of the Jews consist in their literal restoration? 'There shall come out of Sion, the Deliverer, and

shall turn away ungodliness from Jacob: for this is my covenant with them when I shall take away their sins.' Rom. xi. 26, 27. This is the substance of it—this is certainly all that the apostle deemed worthy of dwelling upon; and it would seem, included all that entered his mind, relative to the restoration.

"II. The faith of those who believe in the personal reign of Christ on the earth, &c.

"1. 'The object which the spread of the gospel is intended to effect, *in our dispensation*, is for *a witness against the nations*, and not to convert them; and that the world will gradually increase in wickedness and crime.'

"*The object of the gospel message is not merely to* WARN, *but to* CONVERT THE WORLD. Acts xxvi. 18. 'To open their eyes and turn them from darkness to light,' &c. The gospel dispensation is to be progressive till the whole world is converted. 'The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.'

"'The kingdom of heaven is like a grain of mustard seed,' &c. It is compared to a 'stone cut out of the mountain without hands, which became a great mountain and filled the whole earth.' Daniel ii. 34, 35.

"'There shall be a handful of corn in the earth, upon the top of the mountains; the fruit thereof shall shake like Lebanon.' Psalm lxxii. 16.

"'Go ye, therefore, and teach all nations (*disciple* all nations), baptizing them,' &c. Matthew xxviii. 19. Is this merely to witness against them?

"'God having raised up his son Jesus, sent him to bless you in turning away every one of you from his iniquities.' Acts iii. 26.

"2. 'What is generally understood to be the *end of the world*, is only the end of this *dispensation;* when the

unbelieving part of Christian nations is to be destroyed, Christ to appear personally in glory, the pious dead to be raised to the enjoyment of temporal and spiritual glory with him on the earth, the Jews to be literally restored, the heathen to be converted, and the material world to undergo a great improvement.'

"3. 'That this world is not to be annihilated, but renovated and established as an abode of the saints, blissful and eternal.'

"The doctrine of Christ's personal reign in glory on earth, was a doctrine of the carnally minded Jews, but expressly discarded by Christ. 'And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation, for behold, the kingdom of God is within you.' Luke xvii. 20, 21. 'My kingdom is not of this world.' John xviii. 36.

"It is urged, that the doctrine of Christ's speedy coming is necessary to awaken Christians; but Paul did not so consider it. 'Now we beseech you, brethren, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means, for that day shall not come, except there come a falling away first.' 2 Thess. ii. 1—3.

"That the present dispensation is the *last*, may perhaps be understood from this passage, 'Little children, it is the last time.' 1 John, ii. 18.

"'And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore, we, receiving *a kingdom that cannot be moved*, let us have grace, whereby we may serve God acceptably,' &c. Heb. xii. 27, 28.

"The connection shows plainly that the contrast is betwixt the Jewish and Christian dispensations.

"But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, &c. The last enemy that shall be destroyed is death. 2 Cor. xv. 23, 24, 26. This is the resurrection of the righteous at Christ's coming; and this is the time—'then'—when he is to deliver up the kingdom to the Father. It is further evident that the apostle declares that the time of the delivering up of the mediatorial kingdom is to be at this resurrection, because, it is at and by the resurrection that death is to be destroyed, and this is the last enemy, and his destruction is to be followed by the giving up of the kingdom. Hence, the personal reign of Christ on the earth, after the resurrection, is excluded.

"III. Are miraculous powers to be expected by the church?

"Acts ii. 16, is urged, 'I will pour out my Spirit upon all flesh; your young men shall prophecy,' &c. Quere, Does he mean *all* young men of piety? Why not limited as well in relation to time as to numbers? Paul expressly declares that the gifts of prophecy are distributed according to the will of God. 'These signs shall follow them that believe.' If this is a promise to all who believe, then it is not fulfilled. How few believers have had the power!

"It does not appear that these gifts were common in apostolic days, but were exclusively conferred by the laying on of apostolic hands. Simon Magus,—Timothy—'stir up the gift which thou hast received by laying on of the hands,' &c.

"Miraculous gifts were always conferred for special profit. 1 Cor. xii. 7, 14, 26. If it is said, they are for the

relief of suffering, and for consolation, it should be remembered that God can relieve either with or without them. It is said, 'they will convince infidels.' But what said Abraham to Dives—'though one should rise from the dead,' &c. Not miracles, but the unity of Christians in Christ (John xvii. 21.) will make the world believe in Christ. Also Rom. x. 17; the faith of the world is declared to depend, not on miracles, but on 'hearing the word of God.' 'So then faith cometh by hearing,' &c.

"Miraculous gifts tend to promote pride. 'And lest I should be exalted above measure, through the abundance of revelations,' &c. They were indeed to be coveted, while the infancy of religion rendered them necessary."

CHAPTER XVI.

DEPARTURE FROM MALTA—BRIG JUNO—J. L., ESQ.—KIND PROVIDENCE—SMITH'S JOURNAL—GIBRALTAR—EMBARKS IN SHIP EMPRESS—ARRIVES AT NEW YORK—REFLECTIONS ON THE VOYAGE—ADDRESSES TO HIS PEOPLE—JOURNEY TO NEW MILFORD—INDISCRETION OF MR. W.—PERSONAL REFLECTIONS—TAKES HIS FAMILY TO NEW YORK—LETTERS TO MRS. B.—TO J. G.—MISCELLANEOUS COUNSELS—LETTER TO A BROTHER—LETTERS TO MR. J. T. —

"APRIL 29. Embarked to-day in the brig Juno, Captain Giovanni Montano, for Gibraltar. This brig was employed as a privateer out of Baltimore, during the late war; was captured by an English man-of-war, brought into Gibraltar, and there sold to a merchant of Malta, by whom she is now owned. I perceive her officers are quite proud of her, because American built, as well they may be, for she outsails every thing she comes in competition with. The Lord grant that my beloved country may ever be as distinguished in all the earth, for the virtue and piety of the citizens, as for their skill and enterprise. And may the time speedily come, when all the horrid engines of war shall be converted into the peaceful implements of husbandry and merchandise.

"Though my stay at Malta was but about two months, I found myself strongly attached to dear Christian friends there, and it was very trying to part with them. Indeed, I must set down this precious visit as one of the most interesting portions of my life. Brother Temple was always a favorite Christian brother; but here, on missionary ground, growing grey in his Master's service, and sustaining with a steady, well-directed zeal, the burden and heat of the day, he appeared doubly dear and interesting to me. His conversation and prayers are peculiarly spiritual; he walks with God, and the clusters of the celestial paradise appear to hang thick about him. I think of no man, since the late Dr. Payson, whose prayers I have so much enjoyed. He has long been praying, 'open thou mine eyes,' &c., and the prayer has been answered, and he is continually diffusing around him the rich treasures of God's holy word.

"Mrs. T. is a lady of uncommon good sense and piety. Her health is delicate, but she daily exhausts herself in her endeavors to make others good and happy. Her kindness to me was that of a beloved sister; I shall long remember it. May the Lord reward her a thousand fold. Their two children greatly endeared themselves; may their names be written in the Lamb's book of life.

"J. L. Esq., first magistrate of one of the courts of Malta, with his amiable and pious family, showed me many marks of affection, and I leave them with much regret and many pleasant recollections. Warmly attached to Rev. Mr. M'N., under whose preaching they sat for some months when lately in England, and whom they consider as their spiritual father, they have fully entered into his views of prophecy, and the personal reign of Christ on the earth; this has become to them, as is uniformly the case with those who have embraced it, an all absorbing theme. I sincerely regretted that this refined, intelligent, and

lovely family should have all their religion so inwrought and moulded by these chimerical views. However, we always conversed with the greatest kindness on these topics of difference, when introduced. On religious subjects generally, we were perfectly agreed, as all are, who are taught by the Holy Spirit. And though we probably shall never meet again in this world, God grant that we may all meet on Mount Zion, and revive, in the radiance of heaven, those delightful seasons of Christian intercourse, indulged us on earth.

"May 6. Sabbath. Little of interest has occurred since we left the harbor of Malta. Light winds, or winds directly ahead, have not permitted us to make much progress. We were several days beating along the southern coast of Sicily, and yesterday discovered far away in the northwestern horizon the southern highlands of Sardinia. Our progress is still exceedingly slow, and the wind unfavorable. The shore of Sardinia on this coast, is high and rocky, occasionally refreshing the eye with a beautiful green valley. Cagliari, the capital, lies on this side over against us, but too far up in the bay to be visible. We have done very little by way of study, except that brother S. has read to me Hartley's Travels in Greece and Asia Minor, a work rather interesting. He was a pious and intelligent missionary of the Church Missionary Society. To-day we have read together President Dwight's sermons on the importance of sobermindedness in youth.

"15. During the four days past we have had some strong westerly winds, with occasional fresh breezes from the east, and so rough a sea that I have been unable to write. On the Sabbath brother S. read Dwight's sermon on the 'Danger of Loosing Convictions of Conscience.' Matt. xii. 43. 'When the unclean spirit is gone out of a man,' &c. It is a solemn and faithful sermon, and the Divine Spirit enabled me in some measure to make an ap-

plication of its solemn truths to myself, and realize how extremely deceitful and corrupt is my own heart. I find it extremely necessary to keep up the regular worship of God morning and evening, and on the holy Sabbath, in order to have any enjoyment, or even any sense of divine things. I can also here record my testimony, that whenever God is faithfully sought, though it be on the rolling deep and amidst those who know him not, he is graciously present to fulfil his promise, and manifest himself as he does not to the world. In no place have I found his word more precious than in these circumstances—it seems like an epistle from home. Oh how compassionate, tender, and sympathizing God appears in his word! how unlike the cold unfeeling world around me! 'Have I been a wilderness unto Israel?' No, Lord! I can answer with a full heart; but thou hast often made the wilderness a fruitful field!

"In our course, we have passed farther northward than I anticipated, making Mahon in Minorca, and Cape Antonio, on the coast of Spain. For the first time, on Saturday, I saw the eastern coast of that mountainous, fertile, romantic, yet wretched country; have now in sight a long range of mountains, whose summits are hoary with snow. I am informed by our captain, himself a native of Gibraltar and a papist, that the priests in Spain are generally despised; at Barcelona several large and splendid churches are attended by not more than ten or twelve persons, and the people refuse to confess, and spit at the priests as they pass the streets.

"16. Becalmed most of the time for twenty-four hours, we have not made twenty miles advance on our course. Malaga, a place famous for wine, is about thirty, and Gibraltar about eighty miles from us, and no prospect of wind to-day; but we must wait upon the Lord who holds the winds in his fists. It requires much patience, as well

as fortitude, to perform a long voyage with composure and comfort. Precious text—'Thou wilt keep him in perfect peace whose mind is stayed on thee.' Many mercies are mingled with the present delay. The sea is at rest, and a beautiful sky is over our heads. By night the moon with her full horn comes forth in all her beauty and majesty, and throws a soft light on the bosom of the deep, and on the neighboring mountains as they rise like an eternal barrier on our right, guarding the southern frontier of Europe.

"17. We can now see distinctly on our right the promontories which guard the entrance of the harbor of Malaga and the high range of hills skirting the coast, clad with the vines from which the sweet wine of Malaga is produced, and frequent picturesque villages suspended from the sides. On our left the coast of Africa, ill fated Africa, is considerably prominent. Thus we are slowly moving between two great continents, both distinctly visible. Oh that we might all realize that we are suspended betwixt two worlds, and know by constant experience, that by faith, while on the sea of life, the shores of eternity may always be distinctly seen.

"The rock of Gibraltar is this morning descried at the distance of fifty miles.

"Yesterday finished reading the journal of brethren Smith and Dwight. It is written with much minuteness of detail, and evidently with accuracy of statement. The resolution and industry evinced in prosecuting their researches, are highly creditable to them as scholars and missionaries of the cross. Their travels have been chiefly in Armenia, Georgia, and Persia; and they have collected interesting facts, in relation to the churches of Armenia and Persia, and the Nestorians—the latter residing chiefly in the southeastern part of Armenia and the northwestern parts of Persia, south of Mount Ararat; they consist of

something like forty thousand families, and differ from the Greek and Armenian churches, in not holding to auricular confession, nor the worship of pictures; and also, unlike them, administer the wine as well as the bread to the laity in the sacrament of the supper, and do not practise extreme unction. They are ignorant; their bishops are hereditary; they have no printed books, and manifest no spirituality. They baptize infants, as do all the other old churches, immersing their subjects three times up to the chin in water.

"Nestorius, from whom they take their name, flourished in the fifth century, and was cut off from the church as a heretic, for holding, as his accusers alleged, that there were *two persons* in Christ, though he and all his followers have ever denied the charge; and the allegation appears to have originated merely in some peculiar, though unimportant, phraseology employed by him to represent his views of the two natures of Christ.

"The Armenians on the other hand, have been condemned for holding to but *one nature* in Christ, and it would appear, on grounds equally unsubstantial, for Mr. S. says, it is evident both from their writings and conversation, that they do hold essentially to the divine and human nature as truly existing in our Lord.

"The Nestorians are independent, and dwell in a mountainous country.

"Mr. S. saw the Curds, a tribe of Nomades in Armenia, as they were driving their flocks, gather the new born lambs and carry them in their bosoms; because till thus warmed and cherished for some hours, they could not follow the flock. How apt and beautiful is the allusion of Isaiah.

"Mr. S. thinks the next missionary station beyond Constantinople should be fixed at Trebizond, on the south-eastern shore of the Black Sea.

"The grand seignor is not disposed to interfere with missionary operations within his dominions, provided no direct effort be made to convert Mohammedans. And it is believed that a printing press may be established even at Constantinople, and effectual efforts made for the improvement of both Greeks and Armenians.

"After having been becalmed for about a week, within a hundred miles of the great fortress, Gibraltar, proverbial for its strength, an easterly wind (a Levanter) sprung up last night, and this morning at nine o'clock the pillars of Hercules appear in sight. Here the two great continents of Europe and Africa are separated as by some mighty convulsion, to a distance of about three miles, and bold rocks rise on either side to a height of some hundred feet, like centinels, guarding the two points of nearest approach. Fierce and bloody have been the battles around the steep and marble sides of Gibraltar. The waves have been crimsoned with the bravest blood of France and Spain, and strewed with the wrecks of the proudest navies and floating batteries; but British prowess triumphed.

"The scene, as I approached those outposts of the two continents, was interesting and grand in the extreme. Some forty vessels, of various sizes, were struggling against the current. A watch tower perched upon the pinnacle of the impregnable rock, surmounted with the British flag, occasionally peeped through the clouds of condensed vapor which floated around this bleak summit.

"Very little is seen by one who passes ever so near, of the powers of defence here prepared; as they consist of galleries and embrasures cut within the solid rock. Only a few pieces of ordnance are to be discovered even by the glass. The *town*, planted on the northwest side, makes but an inconsiderable appearance.

"Providence smiled, and we found the ship Empress,

Capt. H., about to sail for New York on that very evening. We engaged a passage and found good accommodations. Our time to view the town was very limited. H. Sprague, Esq. received us very politely, and showed us all possible attention. We embarked about sunset, and in the evening were fairly under weigh with a good wind.

"June 19. At twelve o'clock at night we reached Sandyhook below New York, and the next day about noon came to anchor at the quarantine ground, and immediately obtained permission from the health office; took the steam boat and went up to the city; grateful, I trust, that God had preserved and blest me during more than a year's absence from my dear people and friends, and through a tour by sea and land of about twelve thousand miles. Oh could I now say to my friends, 'I am a restored man,' and resume my delightful labors among my people, my joy would be greater than God sees best for me. The voyage has been unusually pleasant and short. We had but one gale, and that occurred on the 10th of June, within a few hundred miles of the gulf stream. Our captain said he never saw it blow harder at any season of the year; and the sudden shifting of the wind produced a most irregular and dangerous sea. I lay in my berth the whole time, and found many portions of Scripture peculiarly applicable and sweet; felt solemn; felt that it was a good season for self-examination; felt that Jesus could walk upon those raging waves and calm their fury with a word, and that he would do it, if it were needful to the accomplishment of any of his great and blessed purposes. Amidst the most violent blasts, the sun occasionally looked through the hurrying clouds, and threw his bright and tranquil beams upon us—fit emblem of his great Author, who looks serenely down upon the wildest uproar of the elements, and amidst scenes of danger and death calmly says to his trembling children, 'It is I, be

not afraid.' The Lord mercifully caused the wind and the raging of the sea to cease after a few hours, and we received no important damage.

"Brother S. preached twice on deck during the voyage, and every evening had prayers and the Scriptures read in the cabin, usually with a few remarks, at which the captain uniformly, and the other officers occasionally, attended."

After a very short period of repose from the voyage, Mr. Green proceeded to Boston, and the succeeding Sabbath met his congregation.

The following short address was made to them at his first interview after his return.

"Through the great goodness of God, and his gracious answer vouchsafed to your prayers, I am permitted to appear in the midst of you once more. His mercies to me, both by sea and by land, have been new every morning and repeated every evening, and great has been his faithfulness. I consider my health as in some measure improved. Still, the great Head of the church, for wise and holy reasons, has not seen best to grant me that restoration of health and of voice which had been hoped for, nor in such a degree, I fear, as will enable me at present to preach to you his glorious gospel, nor resume pastoral duties and responsibilities, for both of which, God is my witness, my soul ardently longs.

"Could I now lift up my voice in his name, I should consider this as one of the happiest hours of my life. But as it is, I heartily rejoice to meet my dear people once more in this consecrated spot, where we have seen and felt so much of the presence and glory of God the Holy Ghost. How amiable are thy tabernacles, O Lord God

of hosts! Peace be to thy holy temple, and to all thy people!"

The joys and sorrows of this day, a day of many sweet anticipations and of severe disappointment, can better be conceived than described. But gratitude to Heaven doubtless predominated over all other emotions in the bosoms of his people, as well as his own. Their eyes once more beheld their pastor, and they were ready to say, Lord, it is enough!

In the summer of 1832 he briefly addressed his congregation on the subject of observing a day of fasting and prayer in view of the threatened judgment of the cholera.

"Thursday of this week has been recommended by the General Association of this State, and by the governor of Connecticut, to be observed as a day of humiliation, fasting, and prayer, that Almighty God would be graciously pleased to avert the pestilence now impending over us, or prepare us for his dreadful visitation.

"As this church has so recently held a day of fasting and prayer for this object, and as there is a prospect that the president of the United States, in compliance with a request from congress, will appoint the second day of August next, for a national fast in relation to this object, we think it not expedient to make any formal observance of the ensuing Thursday. It is earnestly hoped, however, that you will all particularly remember on that day in your family and private devotions, the solemn object for which so many of God's children will be raising their fervent supplications to Heaven.

"This pestilence is most manifestly the Lord's scourge, and goes at his bidding. He sends it only where it is needed. The examples of Abraham, of the people of Nineveh, of Ahab, Hezekiah, and many others, are

striking proofs that God hears prayer and averts his threatened judgments, in view of the repentings and earnest cries of his people.

"It is the fervent prayer of your pastor, that you may all be prepared for this impending pestilence as well as for every other evil.

'Dangers stand thick through all the ground
To push us to the tomb,
And fierce diseases wait around
To hurry mortals home.'

"There is but one absolutely secure retreat from these dangers. Jesus Christ is the only sure refuge from the storm, and covert from the tempest. Do you tremble in prospect of impending judgments? Make the Judge your friend! Read prayerfully the ninety-first Psalm, and learn God's appointed way for enjoying a holy, delightful calm amidst the greatest dangers.

"My dear impenitent friends, the rod of God's anger is lifted up, and as he rides in the chariot of his wrath, his warning voice, like the approaching thunder, is ringing peal upon peal in your ears. As your friend and pastor, I solemnly entreat and warn you to admit no delay in escaping to this refuge which he has provided. Then, whether the cholera desolate our city or not, you will be able to

'Sing, in Jesus safe.'"

The sympathy of his congregation was lively and strong. Though their hopes had not been realized, they were not relinquished; and though their prospects grew darker instead of brightening, they were still prepared to sustain him, and patiently wait the further developments of Providence. In circumstances like these, the regular

supply of the pulpit is a matter of equal delicacy and importance. It is not a little difficult to find men free from other engagements, who are qualified to assume temporarily the responsibilities of a beloved and tried pastor, and enter into all his labors cordially and successfully. And yet, unless such men be found, both the temporal and spiritual interests of the congregation must suffer. Great wisdom and firmness are necessary on the part of those who are intrusted with the duty of furnishing the regular supplies; and equal candor and liberality of feeling on the part of the congregation. And even then, the recognition of God's agency in bestowing the desired blessing, must be distinct and constant. "Wait on the Lord" humbly and perseveringly, and none shall be disappointed; the Lord will provide; the people will be satisfied, and all their interests preserved in safety.

With his usual frankness and tenderness, Mr. Green not long after his return, suggested to his people his views on this subject, and was not disappointed in the expectation of a cordial response.

Addressed to the Church, July 9, 1832.

"Dear Brethren,—As you have been deprived of the labors of your pastor for a considerable time past, and are likely to be in the same circumstances for some months to come, you seem to be peculiarly dependent on the great Head of the church, for a supply of spiritual instruction. In his holy providence he has reduced you to a condition where you must lie at his feet, and cry, Lord, give unto us and to our children this day our daily bread. At least, this is the feeling of devout dependence on Him who walketh amid the golden candlesticks and holdeth the stars in his right hand, which his present dealings with you should produce.

"When I look back and retrace God's mercies to you

during my absence, the able and faithful preachers by which he has sustained the testimony of the gospel among you, the manifestations of the Holy Spirit which have accompanied that testimony, as well as the degree of harmony and oneness of feeling which have pervaded your counsels and doings, my soul is greatly refreshed, and I am assured God has been pouring out upon you the spirit of grace and supplication, or such results would not have been witnessed. But I know, dear brethren, how easily these deceitful hearts slide away from Christ, and so the strong become weak, and the wise foolish.

"As the health of your pastor may not admit of his administering to you the word of life for some months to come, the object of this note is to remind you of the importance of habitual and fervent prayer to the Lord Jesus Christ, the great Shepherd and Bishop of souls, that he would send you such messengers as he will own and bless. I do not request you to set apart a particular day for this purpose, but to do more—to make it an important part of your daily prayer, to importune Him who has all men, all hearts, and all tongues at his disposal, to grant you a faithful and an abundant distribution of the bread of life. All which the wisest committee to whom you may intrust the weighty concern of supplying the pulpit can do, will only result in the leanness and death of the people, unless aided by your unceasing prayers. Avoid, I entreat you, encompassing this concern with secular ideas, and making it a mere business matter. The whole work of Christ's faithful ambassadors is one of high, and solemn, and holy, and most momentous import, to themselves, to you, and to your children. Christ himself presides at every meeting, and watches every step you take in relation to this subject, with intense interest. Wait then upon the Lord, and he will send you such preachers, as that from Sabbath to Sabbath the whole church will renew its strength, and mount up with wings as eagles.

"My own impressions of God, as a God delighting to be sought unto, delighting to be made the centre of all the expectations of his people, to be trusted as a prayer-hearing and a promise performing God, have been more vivid and deep, during my recent vicissitudes and trials, than at any former period. Wait then, my beloved friends, I say, only upon God; for it is written, 'Cursed is he that trusteth in man, and maketh flesh his arm, whose heart departeth from the Lord;' and many an individual, and many a church has felt this curse in its own spiritual poverty and desolation.

"Let each one then, continually breathe the language of the Psalmist,—'My soul, wait thou only upon God, for my expectation is from him.' Oh with what complacency Christ would look down upon such a waiting church! Would he withhold from you the bread of life? Nay, but he would pour down the daily supply of manna around your dwellings; you would feast on angels' food, and the feeble among you would become as David. You might then expect every messenger to come to you, as if fresh clothed with the authority of heaven, bringing to each of you personally a message, as warm as if just sprinkled with the blood of Christ, and attended with an all quickening power, as if embodying the Holy Ghost.

"May the God of love and peace be with you all."

The following extracts from his journal will give the history of a few months.

"July 27, 1832. Mrs. Green and myself took stage for New Milford, Con., to consult Dr. V. I commence this excursion by the advice and desire of friends. I am making no advance under my present treatment. Perhaps God will honor Dr. V. by giving him insight into my complaints, and making him the instrument of restoring

me to health and usefulness. But, Lord, enable thy servant to be careful for nothing, but in every thing making my requests known to thee by prayer and thanksgiving.

"29. Hartford. Spent a quiet Sabbath, and endeavored to feel that the Lord's voice to me is, 'Be still, and know that I am God.' This is the city, where a year ago last April, near the commencement of my present indisposition, I spent a couple of weeks pleasantly, though painfully, and returned home under much discouragement."

On the 31st they were safely landed at New Milford and comfortably settled at Mr. M.'s.

The details of the operation of his disease, and of the means used to arrest it, need not be narrated. Under date of Aug. 24, he writes: "For three days past the Lord has smiled upon the means, and my symptoms have brightened. Lord, grant me a grateful heart. 'All my springs are in thee.'"

"September 2. Yesterday and to-day I seem to have been gathering strength. Have rode several miles on the saddle, but no change in my voice. Lord, if thou hast any more preaching for me to do, thou wilt give me voice in thine own time and way. The church is thine, and not mine. Thou art depriving me of the power even to feel deeply, in either the joys or the trials of thy people, and cutting me off from almost every mode of intercourse with them. But, what can I, a poor pensioner on thy sovereign mercy, say? It was sovereign mercy which restrained me from ruin in my youth, which brought me to taste of thy grace, which put me into the ministry, and for more than ten years strengthened me wonderfully to preach the unsearchable riches of Christ, and oh! most wonderful of all, blest my poor labors unto the conversion, as I have reason to hope, of hundreds of souls. Keep me in a calm and peaceful frame, O Lord! May I be every

day consecrated, soul and body, to thy service, and so calmly wait thy good pleasure. Oh may I be grateful for all the kind feelings thou art imparting to my dear people towards me and my family."

> "The spider's most attenuated thread,
> Is cord, is cable, to man's slender hold
> On earthly bliss. It breaks at every breeze."

The effect of indiscretions apparently slight, on an enfeebled frame are thus noted in the journal, under date,

"September 9. Have felt for some days past, less encouragement about my own health. This excitable pulse does not become effectually calmed, though my diet is low, and I have lost much blood, &c. Much languor is produced, but no permanent effect on the voice. My impression is rather, that God's time for my restoration is not yet come, if he ever designs to restore me. He does not smile on the means, as we hoped. The least change in my symptoms for the better is effected, if effected at all, with the greatest difficulty. I cannot forbear feeling that God is setting his face against my recovery. Have deeply felt my helplessness; at times such an oppressive sense of it has come over me, as to produce a desponding murmuring spirit, which is distressing to me, and I know highly offensive in the sight of God. The effort to converse is so painful, and I have so much fear of being tempted too far, that social intercourse affords me no pleasure. I am constantly under constraint, and so are my friends. It is my duty and God's pleasure, that I should at present live in seclusion. It is to me a painful thought, but I find religious conversation the most exciting and trying, and this, nearly in proportion as it becomes personal and interesting, so that I am obliged to converse much and chiefly on those topics which do not move me, and about which I have little concern. It is the same with books.

"What a tide of feeling I could pour forth towards my dear people on this holy Sabbath, were it safe for me to indulge it!"

October 2. Mr. Green and his family left New Milford for Boston, and soon retired to Dorchester. Under date of the 9th, the journal continues:

"This day felt a wonderful improvement in voice, a sort of expansion of the chest, a liberation and vigor suddenly come to the respiratory muscles. My joy was great. The Lord seemed to be remembering me in my affliction and coming to my deliverance. Should he restore the power of speech, may it be that I may praise him with my whole heart!"

The change in the symptoms of Mr. Green proved to be only temporary, and November 2d he left Boston for New York, accompanied by his wife and one of his children, that he might again enjoy the attentions of the physician in whose skill he had great confidence. He was now very feeble; his voice had again failed, and he could ill bear the excitement produced by change of place, and the attending circumstances.

After mentioning the severe illness of his little daughter, and the prospect of her recovery, he goes on to observe, under date of December 3,

"Have endeavored to impress her with thoughts of God, of her own sin, as rendering sickness and pain necessary; how little parents and physicians can do for her without God's help, and the necessity of being prepared for death. Lord imprint these things upon her heart! She asked her mother to-day how old *she* was when she became a Christian. Is not the Holy Spirit awakening in her some serious reflection?

"December 11. W. S. arrived from B., to place himself under Dr. V., and takes up his lodgings in the house with us. The Lord help me to exert a holy influence over him, and prove a blessing to him. Think he promises much usefulness in the ministry, should God spare his health and life. How comforting are such thoughts as these—'It is not our work to rule the world but to submit to him that does.' 'The motions of Providence are all judicious; the wheels are full of eyes.'"

To an aged Female Friend.

"*Aug.* 9, 1832.

"* * * You can hardly conceive how much I desired to call on you and have one of those seasons of pleasant Christian converse of which I have enjoyed so many with you. But alas! what are health, strength, and life! Poor frail reeds to build hopes and plans upon!"

Adverting to his own disappointments, he adds, "This is God's way. 'He giveth none account of his matters.' 'He is a great God and there is no searching of his understanding.' I did fondly hope that should my life be spared till I arrived to the age of forty, by the aid of experience and grace vouchsafed, I should then have learnt how to preach so as to do some good; but just as I was entering on this period, God was pleased to place his seal on my lips, and permit me no longer to be a reprover, nor speak in his name. Well! shall I complain? Oh no! but strive to glorify him the more in my spirit, when I can no longer glorify him in my body. How many high hopes, and plans, and means of usefulness were scattered and blasted for a time, in the afflictions which happened to Job, and very many others of God's holy servants, with whose pious labors and attainments I dare not compare my own.

"* * * God maketh even broken bones to rejoice.

These poor earth born tabernacles! what frail tottering things they are! always ready to fall in pieces by the slightest accident. Well, be it so, if God do but give us grace to look upward, and sing

> 'There is a house not made with hands,
> Eternal and on high;
> And, here my spirit waiting stands,
> 'Till God shall bid it fly.'"

To the same.

After acknowledging the receipt of a substantial token of affectionate remembrance, he continues:

"Dear madam, may all these mercies transfer our thoughts from earth to heaven; it is the robe of Christ's righteousness, and the gold tried in the fire which he hath provided for us, that we should settle our thoughts upon, and most earnestly seek; it is a participation in his atoning death, and the enjoyment of its precious fruits in our own souls, which constitute solid, soul satisfying bliss, or will be deemed by us of any account a few years hence. Mrs. G. and myself often remark that we have the kindest people in the world; and the continuance of their affectionate attentions, through so long a period of my sickness, is a special proof of it. I often ask myself what the Lord intends by putting so much kindness towards me in their hearts!

"God grant that you may be very comfortable this winter, both in body and spirit. May you have such views of the house not made with hands, as shall make the increasing infirmities of this earthly tabernacle seem very trifling. Oh the glories which are in reserve for God's dear people!"

To Mr. J. G., Boston.

"*Aug.* 21, 1832.

"My dear Friend,—I find my thoughts often, very often wandering homeward to the dear people and friends I left

in Boston; and it is the same whether I journey east or west, north or south. Dr. V. tells me I must dismiss all care and thought, all love and hate from my mind. As to the first, I trust the Lord has enabled me to make some progress in the lesson, to 'be careful for nothing;' but to chain thought and control feeling is a more difficult task. I cannot yet say much about my health. Dr. V. finds it necessary to pursue a pretty bold course of treatment. He declares, however, with great assurance, that my disease is perfectly obvious to his view, and the course of procedure in order to effect a complete restoration, a perfectly plain and straight forward course.

"How many questions rush into my mind! I understand Mr T. has preached for you several Sabbaths—hope he will both interest and edify our dear people. Give him much love from me, and may the Lord accompany all his labors with the Holy Spirit, guide him in all his ways, and bless him to the salvation of thousands.

"How are all the dear brethren and sisters of the church walking? Are they striving, as though they realized the shortness of their time, to edify one another in love? I have been recently struck in reading Col. iii. 12—14; after some sweet expressions, the apostle adds at the close, 'and above all these things put on charity (brotherly love) which is the bond of perfectness.' And does our great Head consider in his members, *brotherly love* the *bond* of *perfectness?* Is it deemed such in our churches? O Lord, make us more and more thy loving and beloved children! How are the hundred or more (for I think that something like that number have been added during my absence) bearing their cross, and honoring their Lord? Have any of them become weary of his service, and begun to sigh for the flesh pots of Egypt? Tell them, 'No cross—no crown.' 'If we suffer with him, we shall also reign with him; if we deny him he will also deny us.' Do

write me often and very particularly. The church in B. is like Paul with the viper upon his hand, and the unbelievers are looking at his peril with amazement, expecting momently to see him fall dead; but instead of death, that very peril was the occasion of spreading the gospel over the island of Malta. God knows how to take care of his own glory.

"Yours truly, S. G."

The following miscellaneous counsels are thrown together in one of his memorandum books, without the usual marks of quotation; and are believed to be original, at least, in form. They seem to have been chiefly designed as aids to his personal improvement. They are too valuable to be omitted.

"Be attentive to your calling, and punctual to your engagements. Do nothing negligently. If you are but a sweeper of the streets, let none excel you in industry, faithfulness and punctuality; your comfortable enjoyment of God and prayer depends on it.

"Be peace-makers. Avoid bickerings and collisions.

"Avoid hard speeches, especially about your brethren. Never be a retailer of evil reports, suspicions, and surmises about any of them.

"Cultivate brotherly love; it is a sweet, heavenly grace.

"Govern your tempers. Unsubdued tempers are the troublers and tormentors of the soul; even vipers and serpents in the bosom.

"Often look back and inquire what unholy tempers, habits, practices, and sentiments you indulged while in a state of impenitence, and try yourself on all these points with a holy jealousy by your new rule, the gospel standard; remembering that you have now come into the service of a new Master who is of purer eyes than to behold iniquity, and cannot look upon sin.

"Endeavor from every body and every thing to extract useful knowledge—wisdom, even from your own and the failings of others.

"Avoid idleness. Never, when health will permit, be seen listless or unemployed, sauntering about, spending precious time, your own and others, in idle conversation. If you cannot do one thing, do another. If you cannot do good on a large scale, do it on a small one. Do something; do it, do it.

"Study the Bible prayerfully. Oh 'what glory gilds the sacred page' when we come to it with eyes unsealed and illuminated by prayer. Pray over it verse by verse. Do this often, as your inner man as certainly needs an oft repeated supply of this bread of heaven, as the outer man of the bread that perisheth.

"Make much of the advice of older and more experienced Christians. They have fought many battles; they know the power and subtilty of the enemy, as well as the love and faithfulness of your great Captain; they know your trials and dangers, and feel a deep interest in you as younger members of Christ's family.

"Receive reproof with meekness and thankfulness. Seek it. Oh bless God when he sends you a Nathan as he did to David, and does not say of you as of Ephraim, he is joined to his idols let him alone. And be not oversqueamish about the manner in which reproof is administered. It argues a woful state of heart in a backslider, to be heard complaining of the person and manner by which he was admonished.

"Endeavor to seek earnestly a prayerful spirit, whenever you are called to speak in church meetings, whether they be meetings for business or devotion. What a delightful effect one holy, heavenly prayer or exhortation, brought down from the mount of communion with God, produces in such meetings.

"Pray for, and cultivate by every possible means, a love for doing good. Your divine Master went about doing good, and it was his meat and drink to do the will of his Father. Are you not his professed followers? This is the only way to secure comfort and light in your own souls, and grow up into the stature of perfect men in Christ.

"Make all the relations and engagements of life so many channels to convey holiness to your souls. They were all instituted of God to make his people more holy; and if you enter on any of them without the hearty prayer and full purpose to make them subserve your increase in holiness, you offend God. Are you making to your own soul a sanctified improvement of all your relationships, and all your engagements in life?

"Eye the hand of Providence, and seriously inquire, Lord, what dost thou teach me by this and that event, by this and that infirmity in myself and others?

"Make Christ your all in all. Go to him with all your joys and sorrows, your temptations and difficulties. Go frankly to him with all your sins and infirmities. Go, without a moment's delay, as soon as they are discovered. He is your soul's only helper and physician. Cherish the most affecting views of his tenderness and love. 'Like as a father pitieth his children, so the Lord pitieth them that fear him.'

"Dear brethren, if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the work of the Lord.

"Bow with implicit submission to God's word. Come to it with great meekness, teachableness, and reverence, as the final judge in all things. Remember it is the almighty God, the God of all truth, who here speaks. Oh then trust in the Lord with all thine heart, and lean not to thine own understanding.

"Never feel at liberty to throw off the Christian character in any company, or under any circumstances; but so demean yourself, that even the enemies of religion shall have cause to say of you, This is an honest, discreet, consistent, pious man.

"Beside the opportunities you may enjoy for social prayer, make conscience of having two or three seasons daily of communion with God in secret. Without these, your heart will become marble; your thoughts a maze of worldliness, pride, and vanity; and your soul a prey to the destroyer.

"Be cautious in the choice of your companions. 'He that walketh with wise men shall be wise;' or, as the meaning is, he that walketh with religious men shall be religious; 'but the companion of fools—of the irreligious, shall be destroyed.' If such are providentially your associates, often examine your heart and life, to see if you are not becoming conformed to them. Compare a considerable portion of your life. See if conscience does not begin to doze; if your views of sin are not becoming more easy and accommodating, and your delight in the company of holy, devoted, faithful persons diminished. Attacks here are most insidious, as well as fatal.

"Keep your heart with all diligence. The soul that has indulged sinful thoughts will often be in darkness for days. Say to all temptations to secret iniquity—

> 'Nor let my weaker passions dare
> Consent to sin, for God is there.'"

Mr. Green's attachment to his relatives and friends, though always warm and constant, and his sympathy with them in times of suffering, increased as he advanced in life, and especially after he had drank so deeply of the cup of affliction during his own sickness. To a sister who

had suffered much from protracted ill health, he thus writes from New York, December 14th, 1832.

"You have indeed had a long trial of your patience and fortitude, but I hope the blessed result which should invariably follow such trials has been realized in your case, viz. 'Tribulation worketh patience, and patience experience,' (of the goodness and faithfulness of God,) 'and experience hope,' (that hope which is an anchor to the soul.) Afflictions of every sort, which cause us to look into our hearts, and fly to Christ's blood for pardon, and his gracious promises for support, are always useful; the more we have of them, the richer and the happier we are. This is not indeed the language of flesh and blood, but it is the language of grace, the language of the Bible.

"I suppose you are all occasionally inquiring how my health is, &c. I love to have my friends think of me, sympathize with me, and inquire after me; but I confess I am almost wearied out in telling people how I do, and for the most part the same old story, 'about the same,' or 'I hope a little improved,' or 'perhaps not quite so well.' This, however, as you know, is a part of the invalid's trial. I can say some of my symptoms are decidedly better, but I find myself subject to relapses from very slight causes. I can speak of no great change. My voice has held decidedly better for the six weeks or two months past, but I am still unable to make any considerable effort in any form.

"Affectionately your brother."

On hearing of an injury which his father had sustained by a fall, he wrote him the following expression of his filial affection and gratitude.

"*New York, January* 28, 1833.

"My dear Father,—We are truly grieved, and do most heartily sympathize with you, and wish it were so ordered

in providence that we could be near, and daily look in upon you, and return you some of those attentions which you have bestowed upon your children in the days of helpless infancy, and in the hours of sickness. However this disaster should have happened, one thing we know, it was ordered of the Lord, for there is no place for chance under the government of Him who is omniscient and omnipresent, and without whom not even a sparrow falls to the ground. Indeed, my dear father, you have great cause for holy gratitude, for if I mistake not, I have heard you say previous to this, a bone of yours was never broken. Now it is truly matter of wonder to the reflecting mind, that a frame so fragile, that bones so numerous and so slender, should be united into one system, and amidst casualites by land and by sea, at home and abroad, should be preserved for seventy years without a single fracture! To what can we ascribe it but to the Lord's special upholding and protecting power? Oh for a heart to acknowledge Him in all our ways! How reasonable is the service of that Being, who is constantly waiting upon and serving us! And when he withdraws a portion of his preserving mercy, as in the late instance, it is to rouse us to a sense of our dependence upon him, and of our exposure, helplessness, and misery, without his continual aid. It is heaven's voice, saying, 'It is not in man that walketh to direct his steps.'

"And, dear father, how grateful to God should you and should we all be, that this accident was no worse. Had not the hand of a merciful God been there to direct your fall, how easily might you have come to the ground in a position which would have instantly destroyed life, ended your day of probation, and left us your children fatherless! Truly this is a monitory providence, and calls upon you, and upon us all, to 'acknowledge God in all our ways.' How prayerfully ought the duties of every day to be en-

tered upon, whereas we know not what a day may bring forth. When we go out in the morning, how little we know in what circumstances the evening will find us? How true—

> 'Dangers stand thick through all the ground,
> To push us to the tomb.'

How important then that we be always ready; reconciled to God, with hearts renewed by the Holy Ghost, and sprinkled with the blood of Christ, and so prepared to meet Him who proclaims by his providence as well as his word, 'Behold, I come quickly!' My dear father, I do hope you will let these things sink deep into your mind, bring you to feel the deep sinfulness of the natural heart, with the meekness of a little child, receive of the Lord Jesus Christ that pardon and peace which alone can make you happy and blessed forever. Nothing short of such a wise improvement and happy result in the design of providence in this serious accident. Happy afflictions, which bring us to think more of God and eternity! But lamentable in the extreme, when they leave us more thoughtless and prayerless!

"Truly and affectionately your son."

To Mr. W. R.

"*New York, March* 1, 1833.

"Since my return from Europe I have felt no spirit for writing, as indeed I have had no strength. Do not understand me as having been gloomy and desponding: by no means; God has graciously preserved me from such a state of mind; I have enjoyed calmness and composure, and for the most part cheerfulness; but such has been the shattered state of my nerves, that to be much interested in any subject was distressing and exceedingly injurious in its effects. The Lord has been teaching me that 'in returning and rest was my salvation; in quietness and con-

fidence my strength.' I was a little recruited by my year's absence, but by no means restored. Five days after my arrival in Boston, though I scrupulously refrained from all ministerial duties, with the exception of pronouncing one benediction on my beloved flock, and solemnizing one marriage, it pleased the Lord that I should be seized by a bilious attack, a development, as I suppose, of my chronic disease; called forth, as I suppose, by the excitement attendant on seeing my people and friends again. This removed the little voice I before possessed, and for the four succeeding months, rendered even a few whispers painful, producing great debility together with a feverish habit. My improvement has been very considerable, can now walk ten or twelve miles a day, and converse moderately in a natural tone of voice. The difficulty is not pulmonary, but dyspeptic; and Dr. V. is confident that as soon as my digestive organs can be brought into a healthful state of action, all my other difficulties will disappear, and my voice will become strong as formerly. But all this will require time. I can hardly expect a complete restortation short of a year, so as to render it safe for me to resume the responsibilities of pastoral duty. Oh for patience! I hope to be so well as to go from under the care of my doctor in the course of two months, probably to some retired place in the country for the summer, in the neighborhood of Boston. My people have discovered an enduring attachment that I could hardly have anticipated. May the Lord reward them. Indeed, he is rewarding and blessing them with harmony and accessions far beyond their hopes.

"Nothing, my dear brother, could be more kind than the solicitude you express in your letter of the 29th of December about our welfare. The Lord has indeed made me his prisoner for the two years past, hedging up my path and laying his hands upon me, but he has not forgot-

ten us a single moment; our water has not failed and our bread has been sure; we can truly say, 'we have lacked nothing.' Our people have multiplied their sympathies and expressions of good will, and repeatedly assured us we should not want for any comfort. Mr. ——— has told us he would see that our 'cruise did not fail.' This is overwhelmingly kind on their part; oh how much more so on the part of God! It is indeed not so pleasant to be dependent, but it is the cross God sees it best for us to bear for the present. We shall strive to make ourselves as light a burden to our dear people and friends as possible; and I hope in a few months my nerves will gain the firmness which will enable me to make some efforts."

To a Brother.

"——— That it should be so painful for one to use his voice in conversation, while he has strength to walk several miles with ease, can scarcely be understood by one who has never been afflicted in this way; but so it has been with me. The trial has been long and severe, but I feel that it is the Lord's chastising rod, and every hour of its continuance is measured out by Him, who afflicts not willingly nor grieves the children of men for nought. It has come upon me righteously; my coldness and unbelief have deserved it all, and infinitely more. I beg your prayers, that I may hereby be made more like Christ, and his holy servant Paul, in love to souls, in strength of faith, in weanedness from the world, and in zeal in my Master's service, that should he restore me to the labors of his vineyard again, my usefulness may be greatly increased.

"* * * I hope God is blessing you in your going out and coming in, and making you a blessing to all around you. I am persuaded the first thing you are seeking for yourself and your dear children, is the kingdom of God and his righteousness, for all other things are but trifles

in comparison, to one who realizes that he has an immortal soul, and must soon enter on the retributions of eternity. I hope you will interest yourself in the Sabbath school and every benevolent enterprise on which you can bring your time and powers to bear. Oh how refreshing is the reflection on such services and sacrifices, done for Christ and the good of immortal, precious souls for whom he shed his blood. May our sick beds and dying hours be cheered by many such remembrances! Let us pray to be useful; let us earnestly implore our Lord that he would not suffer us, whom he hath purchased with his blood, to live in vain. When our hearts are kept in a holy, watchful frame, the path of duty opens as we proceed; opportunities of good will thicken around us; we have God's promise that it shall be so; and then, oh what unknown peace, and enjoyment, and assurance will break upon our souls, and attend us from morning till night!"

None of his people were called out of time into eternity, without awakening in his mind vivid recollections of his past intercourse with them, solemn inquiries with respect to his own fidelity as their pastor, and lively anticipations of his future meeting with them at the bar of God.

And such was his love to the souls committed to his charge, that he was no less anxious for the success of the word dispensed to them by other lips, than by his own. Of the pitiful jealousy sometimes expressed, and perhaps more frequently felt, lest the popularity and usefulness of another preacher should exceed his own, he obviously knew nothing. All that he could do to strengthen the hands of the brethren who labored in the gospel with his congregation, he faithfully did by his uniform support in conversation and by letters. If the gospel were preached in power and received in love, he therein rejoiced and gave thanks to God without ceasing.

To Mr. J. T.

"*December* 14, 1832.

"You speak of the death of H., and of the pleasing testimony he bore in life and death to the religion of Jesus. This is joyful intelligence to a pastor, though solemn and affecting to know that another of his beloved flock has gone, to be met no more until the judgment. This is the blessed fruit of his labors to prepare his people to live the life and die the death of the righteous. 'What,' says the holy apostle, 'is my joy and crown of rejoicing? Are not even ye, at the appearing of our Lord Jesus Christ?' May all the members of our beloved church so let their light shine, that others shall take knowledge of them that they have been with Jesus! It is the vital power of the gospel in the members of a church, which renders that church efficient and powerful; and it is the grace of God kept vigorously alive by watchfulness and prayer in the heart of each individual member, which makes each efficient as a holy man, in his appropriate sphere, and makes up the aggregate of holy efficiency and power in a church."

To Mr. J. T.

"*March* 28, 1833.

"I am rejoiced to hear that brother H. will probably remain with our people for some time longer; this is kindly ordered of the Lord, and doubtless in answer to prayer. A praying church will always be a prosperous church; they resort to Him who holds at his disposal all hearts, and gifts, and graces. Prayer and love will carry a church through fire and through water, and bring her in triumph out of the severest conflicts. May my beloved people abound in both of these holy exercises, as I believe they do. I hope the brethren and sisters will render

to Mr. H. all the assistance and encouragement in their power, in visiting. I know our dear people must stand in special need of faithful pastoral visits. Do not expect, however, too much of him. I know from experience, that even a pastor can do but a small part in this way, of what the heart fervently desires. There is a noble spirit here, (N. Y.) among the pastors. Churches are multiplying. The churches may not be so rich and full; greater sacrifices on the part of the members and pastors may be demanded; but more laborers are brought into the field; more activity and a better spirit are induced."

To the same.

"The interest you express in the welfare of me and mine, do not allow me to withhold an expression of my warmest gratitude. * * * *

"The Lord, who is sovereign possessor of all things in the world and in the church, appointed most manifestly all these circumstances for me, and in his holy providence laid this necessity upon me. Indeed, the hand of God is so visible to me in all this protracted bodily infirmity, as well as in the manner in which I have been sustained, comforted, and cheered by the hand and voice of Christian friendship, that for me to murmur, would seem to be nothing short of flying in the face of God. God help us to remember that our sacrifices and sufferings are nothing, compared with those of Jesus Christ in our behalf!"

CHAPTER XVII.

RESOLUTIONS—LETTERS TO MR. C. S.—MR. J. G.—MR. J. M.—LEAVES NEW YORK—ELIZABETHTOWN—EASTON—MAUNCHUNK—READING—MORRISTOWN—NEW YORK ANNIVERSARIES—AN AGENCY PROPOSED—RETURN TO SALEM—REQUEST FOR DISMISSION—PROCEEDINGS OF THE CHURCH—LETTER OF THE COMMITTEE.

"MARCH. 1. Have felt very desirous to write one or more letters to my beloved flock, since I have been in this city, and have several times begun to collect my thoughts and look over the field of their wants, but found the effort greater than my shattered nerves would sustain, and postponed it from conscientious motives. I have much to write them, and long to communicate my full soul; but God interposes, and informs me that for the present it is his will to instruct my dear people by other tongues, and warn them by other messengers. Lord, thy plans are wisest and best, though it may seem otherwise to weak mortals!

"Sweet submission! To infirmities of body, and a darkening prospect of recovery, there is added an oppression of heart, which none but a pastor in bondage can know; yet, 'not my will but thine be done!'

"Have repeatedly, since my sickness, blamed myself for not having sufficiently sympathized, when I was in health, with my sick brethren; and accordingly RESOLVED, should God restore me to health, that I would be far more attentive to my sick brethren, and strangers who might be in the city, or within the reach of my attentions, and would feel it a paramount duty, however pressed with other cares, to devote more time to them. God has taught me by my travels in foreign countries, and by protracted sickness, to know something of the heart of the stranger and of the sick. Preserve, O Lord, in my bosom those vivid impressions through all coming days! I am now often suddenly surprised at the heartless and indifferent inquiries which are made of me about my health and circumstances, and the utter coldness with which any account from me is listened to. I am not, however, pained or troubled by it; I have myself been faulty in this thing. Besides, I find that human sympathy is nothing to be compared to a heart fixed, trusting in God.

"RESOLVED, I will remember that calling at the door of a stranger or a sick man, and leaving a card or name, with kind respects, even when time, health, or other circumstances do not admit of an interview, produces a very pleasing impression.

"RESOLVED, That I will cultivate more of a fraternal, loving spirit towards all my ministerial brethren, and towards all the dear servants of the Lord Jesus Christ with whom I may have any intercourse; suppressing the first risings of jealousy, envy, and selfishness in all its forms, as hateful to God, and injurious to his cause, as well as to my own soul.

"RESOLVED, That I will pray more for, and rejoice more in the labors and successes of my dear brethren. Oh that I may have hereafter, more of the enlarged and Christ-like spirit of Paul!

"March 12. Have not yet wholly recovered of the partial relapse occasioned by attending a public meeting February 20, and have felt rather discouraged about a speedy restoration to health: find myself so easily thrown back; soreness and excitement about the chest, stomach, and bowels are unexpectedly, and from slight and even no known causes, induced. Lord, help me to feel that thy time and way are the best! A removal of thy rod, before the work of subduing, sanctifying, and instructing me is completed, would be a curse instead of a blessing."

The succeeding letters contain much useful advice to all churches, while they unfold the strong workings of pastoral affection.

To Mr. C. S.

"*December* 4, 1832.

"* * * I have this moment received yours of the 30th ult., for which I renew my thanks. The death of any of my beloved people always affects me; it is hard parting with them. I always feel as if I had not said and done all I should have done before the final meeting. Our sister K. had long been a weary pilgrim, and I doubt not has now gone to enjoy an eternal rest. Our young brother H., I pretty distinctly remember. The voice of God hereby is exhorting all the young men to be sober minded, and to work while it is day.

"The Lord alone can preserve the church in love and holy fellowship. In the holiest church on earth there are sufficient combustibles in the remains of unsanctified nature, to create a fire which would devour it. The constant pressure of his hand alone smothers these latent sparks. In a church so large as ours, how great is the responsibility, especially of her officers! How deliberate and cautious in the adoption of every measure! How cool,

and candid, and prayerful, in its discussion! What a responsibility to Christ, the great head of the church, and to immortal souls for whom Christ died. I must say, I regret from the bottom of my soul, that the masonic question has been agitated within our beloved Zion. I have seen its effect in other churches till my heart has ached, and my eyes have wept. But the will of the Lord be done. If some wax warm, others must keep the cooler."

Whatever may be thought now of the opinion here expressed by this dear departed brother—and a similar opinion he firmly maintained in regard to all questions of a mixed moral and political character—there is little room for doubt that the day of final decision will confirm its correctness beyond all controversy. The heart that overflows with love to immortal souls, and with tender solicitude for the glory of Christ, as did the heart of our departed brother, will not very widely differ from him in its present estimate of all those questions that gender strife.

To the same.

" * * * I hope the church will be ever prompt in warning, reproving, and rebuking, with all long suffering and patience. Kind, faithful, and prompt discipline is one of the ordinances of Christ's house; a church is nothing without it. We have thought much of our dear people and friends at Essex Street, since Wednesday, when we suppose your protracted meetings commenced. God only knows how much I have desired strength, and an opportunity to be with you in these interesting services. We have daily borne our dear people, and those who might be laboring for their salvation, before God, in the social circle as well as in private. What a season of momentous responsibility, both to Christians and the impenitent, to parents and their dear children, for whom they are trav-

ailing, as in birth, till they be formed anew in Christ! How many have resisted the light, and sealed their eternal doom! Where the glorious truths of the gospel, pressed with unwonted clearness and fervor, attended with the all prevailing prayer of faith, are made to blaze for so long a time, with continued effulgence, all the means of grace are brought to a point; all the weapons in God's armory seem to be brought forth at once, and by the omnipotent arm of the Holy Spirit made to bear with concentrated and continued energy upon the heart and conscience of the sinner. And at the close of such exercises, God seems to stand over the people and say, 'What could have been done more to my vineyard, that I have not done in it?' And of some, alas! I fear he is saying, 'Let them alone!'—an awful doom indeed! What were the appearances during these solemn services? Are the dear brethren and sisters refreshed and quickened? Are any of the dead in sins awakened? Oh! is there a great shaking?—How many solemn inquiries my heart prompts! But, to the all quickening Spirit I commend the dear church and people, and all the exercises of these meetings. O God, make it among my dear people a day of thy power, and thine shall be all the glory. Amen."

To the same.

"* * * I hope the committee and the whole church will move forward with that prayerful deliberation, wisdom, brotherly love, and oneness of mind, and pious dignity, by which God has given them a name in all the churches. I know it is a critical period with you; but 'the meek will be guided in judgment, and the meek he will direct in his way.' God has given to his servants gifts and graces, and permits infirmities exceedingly various, that there might be a sort of balance in his church; and when tempered with holy, brotherly love, producing a beautiful harmony."

To Mr. J. G.

"Nothing relates to the welfare of my dear people, that does not interest me. I cannot indeed throw myself into their every pulsation, as I could wish; for the Lord is pleased as yet to withhold from me the vigor necessary to sustain such an effort of the intellect and the heart. At those seasons when I feel something of returning health, and a little energy to endure thought and feeling, I venture to lift up my head from my prison house, and look abroad over our beloved churches. I then feel for a moment as though God had turned my captivity, and the joy of former labors and scenes comes over me like the breath of spring: but it is an atmosphere I cannot breathe yet—it is too exhilarating; I am reminded that the Lord's set time for my deliverance has not yet fully come. * * I have meditated with great delight on the following passage, as if indited by the Holy Spirit on purpose for me; 'Thus saith the Lord God, in returning and rest shall ye be saved, in quietness and confidence shall be your strength.'

"* * * You must not forget, yourself, nor permit your dear brethren to forget, how mightily their responsibility is increased by the increase of souls brought within the inclosures of the church. How much watering and pruning these plants need! I heard one say from the pulpit last Sabbath, with great force and truth, 'No person has any business to indulge a hope, who neglects to make a profession of religion—it is lying to God.' Still, a church has no strength, only as her members are replenished with grace, and kept alive and active. Were it the Lord's pleasure, what joy it would give me to be with you at this season! God make it a happy new year to all my dear people; cause his glory to rise upon the church, in the multitudes who shall flock to her solemn feasts!"

To Mr. J. M.

"*March* 16, 1833.

"* * * The death of our dear deacon P. is truly an afflictive dispensation to his bereaved family, the church, and the large circle of his friends. How loud is the admonition to us all—'Do with your might whatsoever your hand findeth to do, for the night cometh wherein no man can work.'

"What breaches it has pleased the great Head of the church to make in our dear circle, within a few years. But there is an all sufficiency in Christ! How easily, if his glory require, can he more than make up these losses, by bestowing more grace on those who remain, or filling up the broken ranks from those who are now aliens and strangers from the commonwealth of Israel, and serving no God but self and the world. Oh that all our beloved young men would emulate the example of deacon P., and seek for that grace which shone so brightly in him. Such a life makes existence a blessing, and death a season of holy joy and triumph! What is the most prosperous life worth, which is not devoted to the service of Christ and the good of the immortal beings for whom he shed his blood! We gather up all we hear of God's blessings upon our dear people, with great eagerness, and deeply sympathize in all their trials, both as a society and as individuals."

To the same.

"And is dear Mrs. S. sick, nigh unto death! May God spare her precious life. We are all stewards, and must stand ready to go ourselves, or give up loved friends and dearest comforts, at a moment's warning. This is just as it should be; but for this state of change, uncertainty, trial, and death, we should have no faith, never be weaned from the world, not one of us ever get to heaven."

A period of several months passed in New York, though attended with much debility and full of suspense, was not lost to him. He grew rapidly in grace. His piety, deep before, here struck its roots still deeper. He daily learned more and more of God, and obtained clearer and more enlarged views of the preciousness of the Bible. His complaints compelled him to retire, not only from the bustle of the religious world, but even from the more quiet pleasures of frequent social intercourse with many valued Christian friends, and to seek his happiness in the bosom of his family and in secret communings with his Saviour. What pleasures more pure! what seems on earth more conducive to spiritual improvement than these! and yet, he suffered no opportunity of active usefulness to pass unimproved, but when strength permitted, failed not to "speak a word in season to the weary," by his lips or his pen, as circumstances required.

"April 7. P. M. Attended Dr. C.'s church; communion administered. Fifteen admitted to church membership, two of them by letter. No sermon, as is usual on these occasions in New York. Commenced with an address on the necessity of Christ's death. Explained the covenant to the candidates, also the nature of baptism to the baptized. Spoke before each element, and while preparing it, with great animation and feeling. The deacons after distributing each element took seats in pews by the sides of the pulpit, and Dr. C. presented each of them the elements. *Very becoming.* Dr. C. is remarkably striking, appropriate, and affecting at the Lord's table—a happy talent of bringing forth profitable and touching thoughts from passages which occur to his mind while speaking. May the Lord of the feast make this repast refreshing to my own soul! O my God, hasten the time when I shall have more vigor in this body, or a new body by which I

can sustain more full and affecting views of thine unspeakable love in the gift of Jesus Christ. I seem compelled to live at a poor dying rate. Alas! alas! when shall my former Sabbaths of activity and delightful service return?

"10. Was surprised this morning by a call from S. B. of Liverpool, England, only son of a godly and beloved mother, who at the period of her decease began to be a most useful sister in the church. A son this of many prayers and warnings. Covenant keeping Saviour, God of his glorified parents, answer, and bless, and do for this dear youth according to thy promise! He brought me a delightful letter from his dear sister Sarah, with pamphlets, &c.

"The following lines have often strengthened my faith and animated me in duty like a voice from heaven—

'Make ye his service your delight,
He'll make your wants his care.'

I was struck with them very forcibly in the memoirs of Kilpin, a little volume rich in exhibitions of pious thought and labor. What a repeller of care indeed! 'Lackedst thou any thing.' 'Consider the lilies of the field, how they grow.' 'Take no thought for the morrow.' Such considerations furnish heavenly armor for the soul assaulted with distrustful and anxious thoughts.

"April 19. Occupied for several days in making arrangements for our departure from the great city, after a residence of something more than five months. Mrs. G., with our daughter, to take the steamboat for Boston; and I to start for an equestrian excursion of a few weeks, into New Jersey and Pennsylvania. Rather trying to separate from my dear wife and daughter, after so many months of the most devoted and affectionate nursing, and endearing

intercourse; but our times and comforts are in God's hands. Blessed Redeemer,

> 'There is a world above, where parting is unknown;
> A long eternity of love, form'd for the good alone.'

Oh that I could better have improved the numerous and rich privileges which have surrounded me during the past winter, for progress in religion and useful knowledge. Have had health for but little intercourse with the brethren there, though there is an increasing number of young clergymen of an excellent stamp, quite apostolical. A season of pain, embarrassment from want of voice, and much suffering; but, blessed be God, for numerous and undeserved comforts and mercies. Oh that I might be grateful for the peace and quiet, both external and internal—for the eminent skill and kindness of my physician, and the progress made towards health. These are great and marvellous blessings, conferred on me, a sinful worm, stamped with the price of a Saviour's blood.

"It seems, when I look back on these two years, consumed by sickness, as if all these things were against me. So Jacob thought of the bereavement of his children; but they were truly all *for* him. 'God,' says Joseph, '*meant it for good.*' It was after the Psalmist had 'waited patiently for the Lord,' that he could joyfully sing, 'He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, set my feet upon a rock, and established my goings.' Ps. xl. 1, 2. How beautifully does Isaiah's meaning break upon me now, when he says, 'In the way of thy judgments, O Lord, have we waited for thee.' xxvi. 8. Why not, O my soul, wait patiently in the way of judgment, as in the way of mercy, seeing the courses of both are appointed by the same infinite wisdom and love! What can even God himself give, more encouraging to patience in affliction! What more sweet, delightful, enrapturing than the following—'For since the

beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that WAITETH for him!' Isa. lxiv. 4. Is *waiting* for God to accomplish his good pleasure in his own good way, to be crowned with such a glorious reward? Who then would not behave and quiet himself as a child under a rod, ever so severe, and for a time, ever so long!

"Stopped at Elizabethtown at night; was annoyed in the evening by a company of travelling stage players—by their recitations, music, and shocking profaneness. At breakfast, among whom should I find myself seated, but some half dozen of these thoughtless, miserable beings! One observed, he wondered the steamboat did not run to New York on the Sabbath; people needed to be accommodated on that day as well as others; he could not imagine what objection there could be to it. Oh how I longed for strength of voice! but God has for a long time seen best to make me as a dumb man before the wicked, that I should not be a reprover.

"21. Sabbath. Princeton. Am surprised to learn that here, they have no afternoon service, but only in the morning and evening; the influence must be decidedly bad in such a village; it makes a gala day season of the afternoon for all the young people who are not pious. Evidence of this was manifest.

"22. Passed through some excellent farming towns, generally in fine order; the country rich and pleasant. Am sorry to see so few school-houses, those nurseries of virtue and knowledge, and the bulwark of our republican institutions.

"28. Sabbath. At Reading, Pa. Attended the Presbyterian church. Twenty recent hopeful converts were admitted at the communion season this afternoon. Was providentially found by E. D., Esq., an attorney, elder, and

principal in the Sabbath school, as I wandered into church this morning. A lovely man, with a lovely wife and family, have taken me into their bosom, and here I am, most comfortably seated in their chamber.

"29. Had some spiritual enjoyment yesterday. A good communion season. Had more than an usual sense of the love of Christ. What stronger proof could he have given! But oh! how slow of heart to believe! Lord, fill my poor barren soul with joy and peace in believing. I know, here is the only fountain of solid heavenly comfort for the sinner—a believing view of the love of Christ in dying for us.

May 2. After alluding to some increase of indisposition, he adds—"O Lord, though thou hast chastened me sore, thou hast not as yet given me over to death. Oh! remove this heavy rod away from thy servant, and cause the chastisements received to subserve thy holy purposes. God has at times been graciously present with me. I have found his words and did eat them, and they have been sweeter than honey or the honey comb to my taste.

"3. In the morning called on Rev. Mr. ——, who has a congregation of three hundred families, and a church of three hundred communicants. Had an interview of twenty minutes; he seemed a sensible, evangelical man, but without a particle of Christian civility. Never inquired the object of my journey, the state of our churches, nor whether I had breakfasted, nor where I stopped, nor whether I would spend the Sabbath, though this was Saturday; and when I took leave, he did not accompany me even to his parlor door. The Lord help me to profit from this unpleasant example, to remember the heart of a stranger, and as a serious duty, show on all occasions, Christian and ministerial courtesy.

"4. Rode to Morristown—perhaps should have proceeded farther, but for the commencement of rain, which

all hailed with joy. Even the trees seemed to clap their hands, and the little hills rejoiced on every side. Should judge that religion exerted a pervading influence through this village.

"5. Heard Rev. Mr. B., Agent of the A. S. S. Union, preach in its behalf. While he made his statements, my heart leaped to be in the pulpit once more; but the great God needs not the assistance of such a poor broken reed. But can I not appeal to him as the searcher of hearts and say, Thou knowest I love thy service? I long for permission to preach again the glorious gospel of the blessed God. Oh! when wilt thou remove the bolt, release me from my captivity, and renew my commission? In the afternoon heard Rev. Mr. H., the pastor of the Presbyterian Church, from Eccl. ix. 3. Uncommonly clear, solemn, impressive, in voice and manner; very faithful. Was unusually gratified."

On his return to New York, May 6, and in the review of the past, Mr. Green writes—

"I have great cause to bless God for his care over me, in my late excursion. It was one of experiment. Six months ago, I could not for want of voice, and should not have dared for want of health, to have taken a journey even by stage, without some attendant. But now, the Lord was my companion and preserver. 'Bless the Lord, O my soul, and forget not all his benefits. He healeth thy diseases, considereth thy frame, and remembereth thou art but dust.' Have been considerably exposed through, the week of anniversaries, to the excitement of company, and of the meetings, but have suffered no injury. Cannot but hope that God is gradually bringing me back again to life and usefulness; but I pray to be preserved from undue dependence on all things earthly. '*The Lord is thy portion, saith my soul.*' Be this evermore the breathing

of my heart! A week this of high interest to the friends of Zion; the chariot of salvation is rolling on; God is beginning to pour down grace upon the churches. But greater things are in store. Oh that I might be permitted to follow close upon his chariot wheels. 'I will run in the way of thy commandments, when thou shalt enlarge my steps.' Dear Saviour, in thine own good time, loose my tongue, and strengthen my mortal frame.

"20. Was particularly struck and affected this morning by Heb. xii. 10. 'For they verily, for a few days chastened us after their pleasure; but he for our profit, that we might be partakers of his holiness.' Unutterable kindness! His is a rod of love indeed. Fearful responsibility imposed by pains, infirmities, and trials. Do I profit by each and all? Am I becoming, under long protracted bodily trials, a 'PARTAKER OF HIS HOLINESS?'

"Bro. P. proposes an agency for me of this kind, viz: to visit the pastors and churches, ascertain the pious young men of talent and promise, and arouse their consciences in relation to a devotement of themselves to the work of the gospel ministry; perhaps prepare the way, by a circular addressed to the pastors. It strikes me as a grand and responsible enterprise; and should the Lord vouchsafe me adequate strength, I should rejoice in attempting it. I have not a doubt that some hundreds, and perhaps thousands, might be furnished in this way, in a short period."

Though God saw fit to withhold the strength requisite to the execution of so great an enterprise, yet the eagerness with which the suggestion was received, and the fondness with which it was for a time cherished, developes the ruling passion—an unconquerable desire to be employed in some way in advancing the interests of Zion. And to such a mind, how natural that the effort to multiply the faithful ministers of Christ, by whom the world is

to be saved, should at once appear "grand and responsible."

On the 21st May, he left New York, where he had "spent about six months, under the care of Dr. V., with considerable advantage to his health," and returned to Boston. Though he "highly prized the skill, as well as the kind and unwearied attentions of his physician," yet he was "very far from being perfectly restored, either in voice or general health." "Human agencies," he remarks, "are subordinate. This continued indisposition, with all its peculiar and trying characteristics, is but a manifestation of God's power and counsel."

He tarried but a single night in Boston. So little able was he to "see his dear friends and people, or hold any conversation," that he started the next morning for Salem. After remaining there a few weeks, subject to "more than usual bodily infirmity and trial," and undecided as to the best location for himself and family during the summer, he writes under date of June 23—"have withdrawn my thoughts too much from God and heavenly things, for the purpose of avoiding thoughts too deeply interesting. But the idea of being engrossed in the world, of becoming secularized, which they tell me is needful in the restoration of my health, is painful. Can a man feed on the east wind?"

"June 29. Have felt very sensibly that my recovery, if ever effected, must be all of the Lord; that the thought of being a burden for a long time on my dear people and friends, and useless to the world, would soon drink up my spirits and wither my frame, if God should withhold support. O God! thou alone canst prevent its becoming, in the hands of Satan, an all destructive weapon to my enervated body.

"July 6. Have this day sent to my beloved church a most important document—no less than a request that they would consent to my dismission from my pastoral charge

over them, on account of the continuance of my bodily infirmities, and the great uncertainty of my ever being able to serve them again in that blessed work. Lord and Shepherd of Israel, give them wisdom and thy Spirit, that they may take just views of the subject, and so act as to promote thy glory and the salvation of souls. And oh bestow upon thy unworthy servant an overcoming faith, in all his accumulating trials! I would receive every thing that befalls me without my choice, as the choice of God—a God of infinite wisdom and goodness, and so to be rejoiced in. I would leave all future things absolutely to God's disposal; that is, I will labor to be wholly indifferent to whichsoever way he shall ordain for my feet."

The document just referred to is inserted here.

"To Union Church, Essex Street, Boston.

"Brethren, dearly beloved in our Lord Jesus Christ,—I have been for some time watching the providence of God, and waiting in prayer to know his will, in regard to the sacred and endeared relationship existing between us. The cause of our adorable Lord, who shed his blood for us, has had for years past a severe conflict to maintain with a powerful foe, especially in our city; and the churches there can still expect to live and flourish only by unceasing watchfulness, a wise, scriptural, and energetic administration, and a most diligent use of all God's instituted means.

"I have been on the point repeatedly, within the year past, of expressing to you my conviction of the course which seemed to me called for, in order that the glory of Christ and the salvation of souls might be in the highest manner promoted among you, namely, that you should consent to my dismission, and take immediate measures for the re-establishment of regular and efficient pastoral

services among you. But, some favorable turns in my health, together with the strong encouragement given by my medical adviser, have prevented hitherto my taking this decisive step. To say I now approach such a measure without emotion, or sense of solemn responsibility, would be to deny the strongest feelings of my heart. But feelings were given, not to govern us, but to lie in quiet submission before the voice of God, in word and righteous dispensations, or to be exercised only in loving and adoring that voice.

"You have ever given me abundant reason to cherish full confidence in your attachment to me, and most especially during the period since God has laid his chastening rod upon me, and separated me from all means of being useful to you. I ought to say, your manifestations of affection and sympathy cheered me, when bending under a weight of duties and responsibilities; and they have done so to a degree which I want words to express, since the Lord of the harvest was pleased to bid me cease from my reaping, retire from his fields and vineyards, and in solitude and silence await his further orders. The Searcher of hearts, before whom we must shortly give an account of our mutual duties, knows it is in my heart to live and die with you, if such were his holy will. Would God I had attained unto higher measures of grace and gifts while among you, that I might have been more faithful, diligent, and useful. The great end, dear brethren, for which you were born of the Spirit, gathered as a church, and for which I was consecrated as your pastor, is, that we may glorify Christ in the salvation of men, the only object worth living, suffering, dying for. While our eye is single to this, we are rich and happy in gracious communications of heaven's light and bliss; but drawn aside by any other object, our minds are dark, dissatisfied, miserable.

"With such views, I am led to the deliberate and

decided opinion that the time has now arrived, when I ought to request your consent to the dissolution of that tie, by which, for more than ten years, we have been united and recognized in the service of our Lord. The special reasons which decide me at this time are these: the highly valuable and valued labors of my beloved brother, the Rev. Mr. H., are about to close among you; and to obtain another suitable and permanent supply would probably be attended with much difficulty and delay. In the second place, though I most heartily rejoice in, and bless God for that spirit of love, of holy zeal and activity, which have prevailed among you, and by which souls have been saved, and the cause of God greatly honored, yet it is now a long time since you enjoyed the visits and private intercourse of a pastor, a means of spiritual edification of which you must by this time sensibly feel the need. And thirdly, the summer is now advancing without bringing me that reviving energy, for which I was looking with some elevation of hope, and thus, as I interpret God's purposes in relation to my health, if not annihilating, yet removing far into the future, the period when it will become his pleasure to vouchsafe me sufficient strength to serve you again in the gospel ministry.

"You will therefore please, beloved in the Lord, to consider this as my official request that you would consent to the above named DISSOLUTION, and unite with me in proper measures, at such time as may be deemed expedient, for its accomplishment.

"And it shall be my fervent prayer that the Lord Jesus Christ, who has bought the church with his own blood, may choose and send you a man, who shall prove himself a wise master builder, full of faith and of the Holy Ghost; and at the same time graciously condescend to accept the unworthy desires of one, in whose heart it was to

of lively, polished stones, each reflecting the lustre of the Sun of righteousness, to an admiring universe, through eternal ages. Dear brethren, pray for me, that the power of Christ may so rest on me, that I shall rejoice in my infirmities, and have grace given to 'glorify God in the fires.'

"Beloved! quit yourselves like men; be strong; be of one heart and of one mind; and may the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all. Amen."

It was not, it could not have been without strong emotions and equally strong convictions of duty, that this man of God took at length the decisive step, and requested the dissolution of the ties that had bound him so long to a congregation which had ever kindly met and promptly sustained his exertions in the cause of Zion. It was but a small matter with him to cut himself off, with his dependent family, from all claims to support. The object dearest to his heart and uppermost in his thoughts was the preservation of his people from the dangers incident to their peculiar circumstances, and the provision of that pastoral care and instruction which it was not in his power personally to afford them, and which was yet essential to their prosperity.

It is grateful to the heart to record the fact, that his disinterestedness did not lose its reward; and that he did not throw himself upon the arms of Providence in a vain confidence, nor cease to experience largely the kindness of those to whom he had administered spiritual blessings in the day of his prosperity. His self-denial and sacrifice for them were not to be forgotten. His tender sympathy in their afflictions had awakened corresponding sentiments not now to be stifled; and he was able to say with an apostle, "having nothing, I yet possess all things, in the

favor of God, and the warmly reciprocated affection of my people."

The following are the proceedings of Union Church in relation to the request of their pastor for a dismission, as they stand on the records.

"At the usual meeting on the evening of Friday, 13th July, 1833, a letter was read from the Rev. Samuel Green, dated the 4th inst. addressed to the members of this church, stating, that by reason of long continued bodily indisposition, and the great uncertainty of his speedy restoration to such health as to afford a prospect of resuming pastoral labors with his church and people, he had thought it his duty to ask, and for their good that they should consent to, a dissolution of his relation with them. Whereupon it was

"*Voted*, That Tuesday next be set apart as a day of fasting and prayer to the great Head of the church, for direction and guidance in this our trying situation.

"*Voted*, That the letter of the Rev. Mr. Green be read to the church and congregation on the next Sabbath, and that the following Tuesday the church be requested to meet in the Lecture Room, at half past three o'clock and at half past seven, for prayer and a consideration of the request of our pastor.

"Tuesday, July 16. The church met in pursuance of the above vote, at the appointed hours, and having spent the afternoon and evening in supplicating the throne of grace for direction, and in hearing addresses from Rev. Dr. Fay and the brethren of the church, the letter of our pastor was again read and fully considered. Whereupon it was

"*Voted*, That in the belief that a consent to the wishes of our beloved pastor will relieve his mind of a heavy

weight of responsibility, which has long rested upon it, and retarded his recovery, and assuring him of our unabated affection and sincere sympathy in his long continued indisposition, we do, reluctantly, consent to the measure, which, in his solemn sense of duty, he has requested of us; and, we will concur with him in taking the necessary measures to effect the dissolution of those ties which we fondly hoped would endure as long as God permitted him to live.

"*Voted*, That as an expression of sincere affection to, and sympathy with the Rev. Mr. Green, the sum of one thousand dollars be presented to him by Union Church, whenever his connection with it shall cease.

"*Voted*, That the deacons of this church be a committee to answer the letter of our pastor to the church, and that they transmit a copy of these proceedings, signed by the clerk.

"*Voted*, That the record of these proceedings be read before the church and congregation on the next Sabbath.

"A true copy from the original.

"Attest. Z. Hosmer, Clerk of Union Church."

"*July* 17, 1833.

"To the Rev. S. Green,

"Dear Sir,—You will perceive by the copy of our record which accompanies this, that we were appointed a committee to answer your communication to the church, requesting a dismission. And we can truly say, it is with the deepest feelings of sorrow and regret we now attempt to do it; for while the strongest feelings of attachment and love have been kindled up in our breasts by your uniform kindness and fidelity to us and our families, we have had an increasing conviction that the great Head of the church has endowed you with pre-eminent ministerial gifts and graces, and that you are better qualified to be

our pastor than any other man. And in saying this, we not only express our own views but those of the whole church, as far as we have heard them expressed.

"But our feelings, as you have well remarked, were not given to control us. It was not till after the religious exercises of Tuesday afternoon, and after long consultation, that the committee decided to bring foward the proposition which was submitted to the church and adopted. The questions to be settled, were, What would be best for you, and for the church? and so far as we could see, the course proposed was more favorable than any other. We supposed that to decide at once on your dismission, would relieve your mind from painful anxiety and solicitude in regard to the church, and by the grant of a thousand dollars, you would be relieved from all solicitude in regard to the support of your family, until your recovery. If this, however, should prove inadequate, we feel ourselves fully authorized to say that further means will be furnished.

"Although your official connection with us is now virtually dissolved, we shall never cease to cherish for you the feelings of reverence and affection, and shall ever look to you for advice and counsel in all the concerns of our church. And while we know we shall all always have a remembrance in your prayers, we shall not forget in our closets, at the family altar, and in the social circle, earnestly to pray, that he who for ten years has been our adviser in difficulty, our friend in affliction, and our guide in all things pertaining to God and holiness and heaven, may be restored to health and usefulness, and continue to enjoy that peace of God in his soul which passeth knowledge, and be made to shine at last as a star in his kingdom forever and ever.

"Your brethren in the Lord,

"James Melledge.

"John Gulliver."

It was not till the following March that the connection was formally dissolved by act of an ecclesiastical council. The intervening time was occupied with the necessary arrangements for the settlement of a successor. But from this period the endearing and solemn relation of minister and pastor was considered as terminated, and its results sealed up to the judgment. It had been long enough in its duration, to become ripe and strong; intimate enough, to become extremely tender and refreshing; fruitful enough in mutual blessing, to be remembered forever with joy and thanksgiving to God. It will surely never be forgotten by the hundreds who were the seals of his ministry, while they shall unite with him in celebrating the praises of redeeming love on Mount Zion; nor by other hundreds, to whom he was as a very lovely song of one that hath a pleasant voice and can play well on an instrument, but who, while they heard his words, did not do them. These, when looking back from the world of death on the scenes of their misspent season of probation, will remember him as the affectionate friend, the faithful reprover, and the untiring watchman, whose instructions they disregarded, and whose entreaties they resisted. But all the consequences of the pastoral relation thus closed, what tongue can tell! what pen describe!

CHAPTER XVIII.

LETTER TO MRS. B. — LANCASTER — KINDNESS OF FRIENDS — BRAINTREE — THANKSGIVING DAY — DEATH OF A YOUNG MAN — DISMISSION BY COUNCIL — VISIT TO NEW-YORK — REFLECTIONS ON A MELANCHOLY EVENT — COMMENCEMENT OF HIS LAST ILLNESS — PROGRESS — TERMINATION — RESOLUTIONS OF UNION CHURCH — FUNERAL SERVICE — CONCLUDING REFLECTIONS.

The unaffected humility that pervades the former part of the following communication, will forcibly remind the reader of the spirit of the apostle to the Gentiles, when he judged himself "unworthy to be called an apostle."

"Dear Madam,—Yours of July 11th, inclosing twenty dollars to constitute me a life member of the American Doctrinal Tract Society has been duly received, and the amount deposited accordingly in the hands of the agents. Your letter was full of Christian kindness and good sense, and afforded me sincere gratification. I received it with its contents, and was refreshed by it as one of those multiplied springs of comfort which the Lord is causing to burst out in this long valley of Baca, through which it is his good pleasure that I should pass. I recognize most of the names attached to the subscription list you sent me, and they are names which awaken many tender, solemn, and grateful thoughts, such as the bosom

of a pastor alone is acquainted with. Precious souls, I rejoice in this testimony that they think of me, because I cannot but hope, if they affectionately remember so unworthy a servant of Jesus Christ, they do still remember and adore Jesus Christ himself, a few glimpses of whose ineffable light and glory I was permitted to show them. To know that I have been the instrument of good to any of those immortal beings, for whom a Saviour's blood has been shed, is matter of profoundest gratitude and joy; but oh, when I consider the greatness of the work yet to be done, or even what I was fondly hoping that it would be the Lord's will that I should have grace and strength to accomplish, I can only exclaim, alas! the barrenness, the utter unprofitableness of my ministry! It all seems like nothing, absolutely nothing. But I dare not complain; I never saw so much of him as a great king over all the earth, having all instruments at his disposal. Sometimes I seem almost to see him on his throne of glory, high and lifted up, his train filling the temple, the cherubim and seraphim round about him, bowing and crying, Holy, holy, holy is the Lord of hosts. God has been pleased now for a long time to hedge up my way, and lay his hand upon me in no ordinary manner; (I have been nearly as unable to read and write as to converse;) thus cutting me off from almost all the enjoyments of social intercourse, as well as profitable occupation of the mind and pen, and so, am compelled to witness the evil and the good around me, as one in whose mouth are neither reproof nor encouragements. My bodily sufferings, though considerable, are nothing compared with the miseries of this condition of inaction, passiveness, and indifference, in which I am appointed to wear out these most precious months and years of my life. So listless am I obliged to keep myself much of the time, that instead of being able to seek for light by

meditation and prayer, I can only sit down in my nothingness, and receive it as it were by miracle, as Israel did the quails in the evening, and the manna in the morning, poured down direct from heaven, round about their camp. My views of the greatness, majesty, and immutability of God have been unusual for me; he has seemed so high as to be dreadful! Oh 'he is of one mind, and who can turn him?' 'Wilt thou break a leaf,' I have cried, 'driven to and fro with the wind? and wilt thou pursue the dry stubble? Thou writest bitter things against me!' and alas! my heart has sometimes rebelled, and taught me the humble import of Job's description of the wicked, when he says of him, 'he would fain flee out of his hand.' I can easily conceive how a near view of the glorious perfections of the great God might kindle up a hell in any breast, where there is not submission and love. But oh the baseness and littleness of sin! Oh the aggravation of a single rebellious thought! Covered with shame, I can only say, 'Behold I am vile; what shall I answer thee?' To put Satan to flight, to still the tempter, to melt my heart, he has usually soon visited me with some such sweet and wonderful text as this, 'Like as a father pitieth his children, so the Lord pitieth all them that fear him.' I have called my two little daughters to me; thought how every little trial and sorrow of theirs, and every denial which I gave to their wishes entered deep into my heart, and I said, can it be even so with God? What an illustration of his tenderness and condescension has he been pleased to employ! Believe the figure, O my soul, in all and above all the sweetness and fullness of its touching import!

"As to my views of new measure and old measure men, their sentiments and measures, I cannot say much of them in the gross, for the reason that I do not like the names, and do not believe that any distinctions exist, deserving of these appellations. I should judge that you, in common

with very many good people, were harboring an undue solicitude. I rejoice to see the church of God ever watchful against the approaches of error; but let us not be alarmed without reason. I have met with none of these new measure men so called, but what I found to be thoroughly sound, on all which you and I should denominate the great doctrines of the gospel. I am fully persuaded the difference consists chiefly or altogether, in their making more prominent in their preaching and writing certain doctrines, particularly man's ability and free agency [than some others], and dealing rather largely in some peculiar explanations of regeneration, not in the least invalidating the doctrines of total depravity, and the sovereign and special influences of the Holy Spirit. I certainly do strongly disapprove of the manner in which some of the extreme of this class of preachers intrude their peculiarities, and aggravate them, and ride them as their perpetual hobby—the very antipodes of some of our antinomian Hopkinsians; still I must confess, a goodly proportion of those denominated new measure men are remarkably devoted, zealous, and faithful; seem to have more of a revival spirit, are more pungent in their preaching, and more blessed of God in the salvation of souls, than most other men. I am perfectly willing men should try new measures and new modes of presenting the great truths of the Bible, while they continue humble and prayerful, and keep their feet firm on the Rock. Indeed, it is my expectation that God will raise up generations of men, whom he will teach by his Spirit to make improvements—not in the doctrines, 'forever O Lord thy word is settled in heaven'—but in the mode of presenting them, and of drawing men to feel their potent influence: they will learn to present them more simply and forcibly; in a word, become wise to win souls; otherwise, how, and when, is the deathlike stupor of our churches and congregations to be broken up, and the world to be converted? How

long even the best men of our generation labor for the conversion of but a few souls! Shall it always be thus? I trow not. I long for the time, when all that minister at the altar shall receive a fresh unction from the Holy One—shall be baptized with the Holy Ghost and with fire. I am out of all patience with these intricate and hair splitting controversies among brethren, while the enemy is walking over the length and breadth of the earth, trampling down, and gorging with the blood of untold millions of immortal souls.

"I confess I am not exactly pleased either with the spirit or measures of those who are making themselves prominent party men in either of the classes referred to. I am not aware that my views of doctrines or measures have undergone any material change since I conversed with you, or indeed, since I entered the ministry. My observation of the stupefying, deadening influence of formality on the churches in Europe; their parade and circumstance, unscriptural rites and ceremonies, has sent me home with increased attachment to simple apostolical congregationalism, and the life giving devotions held by our pilgrim fathers. Should my Divine Master ever again, counting me faithful, put me into the ministry—for which blessing I daily implore him with a panting heart, and beg of you, and all my dear friends, to join me in pleading—two points in particular bear on my mind, in which I should hope to be a better minister. 1. I am resolved, by the assistance of God's Spirit, to preach the gospel with more holy boldness. 2. I am resolved to preach with a stronger faith in the power of the gospel, and the readiness of the Holy Spirit to give it more abundant success: in other words, with a more inspiring expectation that it will prove quick and powerful, and will be crowned of God with present success.

"I perceive I have prolonged my letter beyond my original intention, though I have but just touched the sub-

ject of your inquiry, and might greatly enlarge, would strength permit. But perhaps enough to tire and satisfy you. I must beg you, when you have opportunity, to assure my benevolent friends of my unfeigned love and gratitude. May their souls be found in peace, when Christ shall make up his jewels. And take no small portion of thanks for yourself and dear brother, who have borne the labor. I wish those kind friends at N. may be particularly remembered. I can call to remembrance a number of those, whom I highly esteem and love in our Lord Jesus Christ. May they be faithful unto death, and bring forth the fruits of holy benevolence, even as they do, and such as shall redound to their account at the last great day.

"Much love to your dear husband; and entreat him from me, in all his secular labors, to live the life which he lives here in the flesh, by faith on the Son of God. The blessing of Father, Son, and Holy Spirit rest on your little ones. May you have grace to train them up for heaven! You will find Abbott's 'Mother at Home,' a help to you. Mrs. G. joins me in all good wishes."

In August he removed to Lancaster, Massachusetts, with his family, where he took board for a few months, in the hope of deriving benefit from retirement and the pure air of the country. The change of scene proved pleasant and useful.

"September 15. Was this day very kindly presented with one hundred dollars by Mrs. ——. This was wholly unexpected, and seemed as really to come from the Lord, as though I had seen it drop from heaven. The Christian benevolence of her heart is almost boundless. May the Lord cause all grace and peace and joy in the Holy Ghost to abound in her soul; and may her ——— become a partaker with her of this grace, and both have a bright crown of glory in the heavenly world.

"And now, may my covenant Redeemer humble me in view of all these tender mercies! Oh that his grace would render me more worthy of them. I have now, for more than two years, been laid aside from all service in the church or world, by which I could do the least for the support of myself and family, and much of the time have been at extra expense to procure the likeliest means of restoration; yet the Lord has opened the hearts of my dear people, as a church and as individuals, to send me every needful supply. The above named lady, and Madam ———, Deacon ———, and above all Mr.———, will ever be had in most affectionate and grateful remembrance.

"25. Visited Boston on Wednesday, and returned on the following Saturday. Made but few calls from fear of injurious effects. Bore all comfortably. The interesting recollections awakened can scarcely be imagined; but efforts to suppress them are becoming in part successful; and names and countenances, to some extent, are fading from memory. I feel like one who has been a long time dead and buried, but permitted to rise and take a transient survey of what he once was, and the scenes and characters amidst which he once mingled.

"November 4. Left Lancaster with my family. The family in which we have boarded since the 8th of August, we have found exceedingly amiable, and truly desirous of making us comfortable and happy; but a large family, and the distance of a mile from church, were inconveniences that would have been found serious through the winter. We have engaged a small tenement in Braintree, and intend with permission of Providence keeping house there.

"5. We find ourselves safely and comfortably at home in our own hired house, the objects of a most kind and gracious Providence.

"2 Thanksgiving day. I feel that I have many sins to confess and mourn over, as well as mercies to acknowledge and be thankful for; and these not merely personal, but also in behalf of dear friends and the community. I bless God this day,

"1. That my infirm body, though still feeble, has been preserved from dissolution, and in a measure improved, and my voice considerably stronger than a year ago. Also, at several seasons of relapse, when hope was almost extinct, God has graciously appeared for me, and holpen me with a little help, and that most seasonably.

"2. Under my protracted weakness the Holy Spirit has not only preserved me from despondency, but has graciously vouchsafed consolations, gladdening and melting my soul with precious promises brought home and often secretly subduing my hard heart. And when I have been left to murmur, (and this alas! has been often,) I have soon been made ashamed by some affecting view of God's wonderful love in Christ Jesus.

"3. That my dear friends, especially my dear wife and children, have been preserved and borne in the arms of infinite tenderness—none of them having been visited with severe sickness, or any distressing calamity.

"4. That God has disposed my dear people and friends to provide liberally for all the temporal wants of myself and family, during this long continued season of our entire dependence, in which God in his holy providence is pleased to continue us. He that fed Elijah and multiplied the widow's barrel of meal and cruse of oil, has permitted us to want no good thing. I here record it as a marvellous instance of his covenant faithfulness, that he has given my dear people such loving and generous hearts towards us, and in continuing those generous feelings so long without abatement. Particularly would I praise God, for that most firm, and valued, and liberal friend, ———,

whose attentions to us have been like the visits of ministering angels, permitting us to suffer no lack. I mention also before thee, O God, with humble gratitude those precious names, Madam ———, and Madam ———, whose alms and prayers have come up before thee as a sweet memorial, and to whom thou hast given hearts to sympathize in all our trials and minister to our wants. These things I mention, as to my mind marvellous instances of the fulfilment of thy promises.

"5. That he has preserved my people in so much harmony; and though ———— has excited much anxiety by some injudicious movements, and though no special revival has been enjoyed, yet their spiritual prosperity has on the whole abounded.

"6. That the cause of Foreign and Domestic missions has prospered without a parallel.

"7. That the union of these happy States, though threatened, has been preserved, and a rising rebellion suppressed.

"8. That the pacha of Egypt has been excited and strengthened by God to humble the sultan at Constantinople, thus hastening the downfall of Mohammedanism, and opening Palestine and Syria generally to the free introduction of the gospel.

"Now Lord help me to leave all my friends and interests at thy feet, to receive in its full import that command, 'Be careful for nothing, but in every thing by prayer and supplication make known your requests to God.' Help me to take thee, O Lord, evermore to be to me and mine our store-house, our treasury, our unfailing friend and portion!

"1834. March 16. Have been called to visit a young man dying of a consumption. The hand of death is upon him; he is sensible of it. The shadows of death and eternity were upon the weeping friends who filled the

chamber; the only dying scene I have attended since my sickness, three years. How vivid the recollection of former scenes of affliction and death. Probably few pastors, during an equal period, have been more conversant with the chamber of disease and bereavement, than was my lot during the ten and a half years of my active ministry. Have profited but little. What a responsibility! How many I must meet at the judgment, whom I accompanied by prayers and counsels, in my poor way, down the banks of Jordan!

"F. was a promising young man of twenty-six, hopefully pious; had been before the examining committee of Union church, and would have been admitted, but for his continuance in a grocery (not his own) where ardent spirits were sold. His mind was never very clear as to the evidence of his hope. One sin, or even a doubtful pursuit, is enough to darken the soul. He said he felt that he could lean upon Jesus as his all. He desired me to deliver this as his dying message to the young people of Braintree,—'*Don't put off religion;*' and this very day I went into the pulpit and delivered it as from his dying lips; some were in tears. God grant it may not be in vain! He left this also for his young acquaintances in Union church and congregation in Boston,—'Prepare to meet thy God!'

"18. Made some remarks at the funeral of F. Have been able to make a few remarks in public several times of late, from five to twenty minutes in length, with less exhaustion and irritability than for three years previously. Bless the Lord, O my soul, for so much of restoring goodness and condescending indulgence! I pant to preach the glorious gospel again. I feel at times an irrepressible desire, had I strength, to lift up my voice in the name of a bleeding Saviour, so loud that all the ends of the earth should hear. But, be still, my heart, and

know that when the great Master needs thee, he will call for thee : to speak a word before he bids thee, or to indulge an impatient and restless spirit, would betray folly and pride.

" March 26. This has been a solemn, and I may say, painful day to me, though I have often, in view of it and during the day, endeavored to cast all my cares upon the Lord, and have been most graciously assisted to maintain a quiet and peaceful frame. The solemn and momentous tie which bound a most affectionate people to a pastor who would very gladly have been spent for them, is this day formally dissolved by an ecclesiastical council, called for the double purpose of dissolving this connection, and installing over them my beloved brother, Rev. Nehemiah Adams."

Vote of Council on the Dismission of Mr. Green.

" *Voted*, That it is expedient, in the opinion of this Council, that the pastoral relation between the Rev. Samuel Green, and the Union Church and Society in Essex Street, Boston, be, and it hereby is accordingly dissolved.

" In passing this vote, the Council feel that they have discharged a painful but obvious duty. Nothing but an entire conviction, that the long protracted illness of Rev. Mr. Green renders it impracticable for him to discharge the duty of public preaching, could have induced them to dissolve a connection which the Holy Ghost has eminently blessed, and which has been peculiarly endearing to both parties.

" The Council feel it entirely unnecessary for them to bear their united testimony to the Christian and ministerial character of Rev. Mr. Green ; he is not only known and beloved by this numerous Council, but his praise is in all the churches.

"It is their warmest prayer to the Almighty Physician, that his health, which has been so long enfeebled, may yet be restored and confirmed, and that some sphere of usefulness may be opened to him, where, if he is not able to lift up his voice for God, he may devote his talents to the enlargement of the Redeemer's kingdom and the good of mankind.

"JOHN CODMAN, *Scribe.*"

The following reflections on this event are found in his journal:

"On this very day of the week and of the month, eleven years ago, I was solemnly intrusted with this dear people in the Lord. During eight of these years, was I enabled to labor with scarce no interruption, though frequently in much bodily weakness; and three years I have in the providence of God been laid aside, as a broken vessel of no use.

"Closed is my ministry among that beloved people. I have delivered, it would seem, as their pastor, all my messages. Can I not appeal to thee, O Lord, and say, Thou knowest that I aimed to be faithful? Oh forgive my ten thousand imperfections as an example, as a teacher, as a reprover, as a comforter. If the blood of any of these souls be on my skirts, may the peace-speaking blood of Jesus silence its cry against me, and the purifying blood of Jesus wash out the stain. I here gratefully and humbly record the works of thy goodness and power in giving so much success to the ministry of one whose faith and piety are at most like a grain of mustard-seed. When thou didst first send me to feed those dear sheep and lambs, they were but a little flock—only twenty-eight; now they are a goodly company of more than five hundred, beside those who have been sent out to aid in forming

other churches, and many precious souls which thou hast seen good to call away, to swell the church triumphant in heaven. Never, Lord, suffer me to forget the melting scenes enjoyed in the course of the service thou didst appoint me in that vineyard. Impossible! they are indelibly engraven upon every feeling of my heart, upon every thought of my soul; and indissolubly entwined around, yea, wrought into it, as a component part of every plan and purpose of these eleven years of my life.

"June 7. Left my family in Braintree, for an excursion next week, with the leave of Providence, to New York. Lord, watch over my dear wife and children in my absence, for thou only makest them to dwell in safety. Preserve my dear little ones from every evil passion and habit. Oh keep them from sin against thee.

"A most important prayer, to be ever in the heart of the parent—'How shall we order the child, and how shall we do unto him?' Help us Lord to offer it to thee in faith without ceasing, in behalf of our two little daughters. Who is adequate to educate souls for the destinies of eternity! It was Cotton Mather's practice to endeavor to enlarge the minds of his children by daily engaging them in some efforts 'TO DO GOOD.'

"I go to New York, hoping for some improvement thereby to health; but while means are ours, events, Lord are thine. Grant me thine arm to be my stay and guide. May I have but this one desire for health; viz., that I may thereby glorify thee. Having this, I shall be cheerfully resigned, shouldst thou deny me the blessing, for thou only knowest what will be most for thy glory.

"June 9. Visited my aged father and friends at S. He has recently been afflicted. Oh that these admonitions may lead his thoughts forward to eternity, and prepare him for that dissolution of the earthly tabernacle which cannot be far distant. Oh that I had a heart to be

more faithful in urging him to attend to the interests of his immortal soul. I find in me a singular backwardness to a faithful discharge of this duty to near relatives.

"10. Left Dea. ——'s, the kindness of whose family I charge my heart to hold in most kind remembrance. At New York, Dr. V. was very circumstantial in his examination; is sanguine that he can render essential help, so that I can commence preaching in ninety days. O Lord, add thy blessing, and those means, however improbable to dim-eyed mortals, shall be crowned with triumphant success.

"19. To-day took the stage, and found myself rejoicing amidst my own dear family. God has made my outgoing and incoming to rejoice. My health has been better sustained than I feared, and my visit one of much interest, that is, compared with any thing I have enjoyed of the kind for these three years of disease and infirmity. Indeed, I have become a stranger to any thing like former satisfaction in the intercourse of friendship. Alas! I can say, 'My days are spent in vanity.' 'I am shut out of thy sight; I have gone down into the belly of hell. The earth, with her bars, are round about me forever.' But, O Lord, out of the depths I cry unto thee, who alone art able to bring me up."

July 10. After recording the particulars of a most afflictive and mysterious event occurring in the neighborhood, this day, the sudden death of a dear Christian friend, he adds, "Few persons have combined such uncommon excellencies of character, a mind of a superior order, well cultivated and enlarged, most amiable in her natural feelings, of the most delicate sensibility, a sweet countenance often lit up with a heavenly smile, and the beauty of holiness thrown over the whole. Rarely has the church witnessed one, who might so justly be held up a pattern of what a pastor's wife should be. The

hearts of the people, of her friends, and the heart of her husband were bound up in her. It is a providence, which many scoffers will turn into gall and poison; yet Lord, it is one of thy good providences. None of the wicked will understand; but the righteous, they shall understand, and they shall know the loving kindness of the Lord. Thy dear children are in the hollow of thy hand, and precious in thy sight is the death of thy saints, under whatever circumstances, and by whatever instrumentality thou mayest call them out of the world. 'While I was afflicted,' says Bunyan, 'with the fears of my own damnation, one of the things which made me wonder was, when I found professors much distressed and cast down, when they met with outward losses, as of husband, wife, child, &c. Oh, thought I, what ado is here about such little things as these!' "

For a week before his last illness Mr. Green's spirits were unusually good, and the prospect of being able at no distant time to resume his labors, seemed to give him unspeakable pleasure. It is remarked by those who were then with him, that at evening prayers with his family it appeared as though he had been all day in prayer with God, his fervor and joy of religious feeling rising far above his ordinary frames of mind. From the time that he was first laid aside from his labors, no murmur, and not even a look of discontent, escaped him in private. His whole temper of mind in regard to his trial was that of perfect submission and confidence in God. This feeling prepared him to enjoy with a keener pleasure the increasing hope of returning to his labors.

It was his intention to go to the West, under medical direction, and with a good prospect, in the opinion of an eminent physician, of speedy restoration to health.

He attended worship at Essex Street, Sabbath, P. M., October 19th, and his friends were struck with his unusu-

ally healthful countenance; but before the close of the exercises he was seized with a pain in his side and a chill, from which he could obtain no relief by any applications made by friends or physician. At midnight a fever set in, which the physician pronounced a pleurisy or lung fever, but thought it not very serious. In the course of the day following the pain gradually diminished, and in its place came "a distressing universal development of heat," as he expressed it, from the whole frame. He deemed his attack very serious from its commencement; and, though he said nothing to his brother, at whose house he was, it was evident from his appearance, and the manner in which he spoke of it, that he feared a fatal termination. On Monday afternoon his wife arrived. He soon told her what his apprehensions were, and held with her some precious conversations respecting herself and the children, in case he should be taken away.

On Wednesday he called her to his bedside, and said, "I think the indications of Providence in regard to my disease are such, that we had better fix it in our minds that we are soon to separate; if I do not recover, it will certainly be best; if I do, it will do no harm; and I wish you to think of me and speak with this in view. I am a poor guilty sinner; but I hope to be saved through the blood of Christ." This he repeated over with great emphasis. After this his remarks were directed heavenward. He was evidently setting his spiritual house in order, and preparing to meet the summons of death. *Thursday*, he requested his brother to pray with him, especially for patience and submission, and gospel comforts; said he thought he felt willing to live or die, as God should direct, and that he felt peaceful and calm. *Friday*, he seemed easier and better. At noon, feeling too weak to hear singing in his own chamber, he requested an attendant to sit in an adjoining room, and sing some hymns on the

love of Christ. After three had been sung, he sent word that it was enough. Singing, conversing, seeing strangers, and hearing of things of special interest, excited him much, and he could bear them but a little while. His voice was so affected within twelve hours after his attack, that he could converse only in a whisper, and in short sentences, with much effort. *Saturday*, not so well, but said that he felt peaceful; the Saviour appeared near and precious. Speaking of the prospect of death as not terrible to those who are prepared to leave this world, and of the shortness of the parting, he said, "And then—heaven is so glorious!"

Sabbath, 26. Says an attendant—Requested to hear singing again; could bear only one hymn; prayed with him twice.

In the evening, he said to his wife, as she sat by the bedside, "Wearisome days and nights are appointed me." She replied, "Yes, and if I could, I should relieve you." He added, "but Christ loves me better than you do; he does not see fit, therefore it is not best." He then spoke of his children as "inexpressibly dear," but added, "the time is short, when all who love the Lord will meet above, and I hope to meet them too." When it was suggested to him that there were some favorable symptoms in his disease, he made no reply, but smiled incredulously. Shortly afterwards he said, "Won't you open the shutter and let me look once more on the fair face of God's sky?" When it was done, and his bosom friend had seated herself by him again, she repeated the stanza,

"Beyond, beyond these lower skies," &c.

he in turn repeated the succeeding stanza,

"Oh for a sight, a pleasing sight," &c.

and requested that the hymn might be finished; and at

his desire, other hymns and portions of Scripture were repeated to him.

Monday, worse. "I remarked to him," says his brother, "that the Lord's hand was still heavy upon him, but that I hoped it was accompanied with mercy;" he replied, "I find it to be so indeed."

To-day his wife was seized with alarming symptoms, which settled into a pleurisy that confined her to a bed, placed in the same room, she declining to be removed to another. When Mr. Green saw the preparations making in the evening for taking blood, he was much affected, and wiped the tears from his eyes, not probably being aware before how ill she was. In the course of this day, he said to an attendant who spoke of his readiness to die, "Yes, I can say, welcome death, this very day."

Tuesday. When asked in the morning whether he did not think it best to have his wife removed to another room, he replied that he did; she consented, and it was done, both much affected. He said but little; the same distressing heat still continued. When asked at evening, if he could still stay himself on God and find peace? he replied, "Yes, I think I can. My mind wanders much, and I cannot think long on any thing; but I have repeatedly looked over my case, and think I find my evidences good. I can rest my soul on Christ."

Wednesday. Somewhat easier in the morning, but at noon a parching fever fit came on, which dried his mouth, tongue, and throat, so that he could speak but indistinctly, and he continued burning with the fever, and very restless till morning, when he again seemed easier.

Thursday. He inquired after his wife; when informed that she appeared better, he seemed grateful, and said, "Give her her husband's congratulations and love." When his nurse, sometime afterward, said to him, "you feel pretty sick to-day, do you not?" he replied, "No, I

am not in much pain; I feel little else but peace and joy." "When I entered his room at noon," says his brother, "and spoke to him of his spiritual comforts, he said that some clouds were between him and Christ. But I soon perceived that he was inclined to sleep, and left his bedside. Soon after, he beckoned to me to come to him, and said to me, "There is one subject on which I thought it might be proper to speak to you. I want you to say to Mr. T. and Mr. S., that in case I should be taken away, I hope they will continue the same very great kindness to my wife and children which they have shown to me." I replied, "Give yourself no anxiety respecting that." He said, "I do not feel anxious; it is a small matter." I replied, "It is not a small matter, but you may be assured that they will be provided for, and all your friends will do all in their power to render them comfortable and happy." "Very well," said he, "that is all; do not talk any more on that subject," being much affected. In the afternoon Mr. A. called. I asked Mr. Green if he would see him; he replied, "Perhaps it is not best; I have not strength for an interview." He then said something respecting the peculiarity of his feelings and circumstances, the precise meaning of which I did not understand, and then added, "if he will come in and only take me by the hand, say one word, and make a prayer not more than one minute long, I will see him." Mr. A. accordingly came in. After a few words and a very short prayer, my brother said to him, taking him by the hand, "The blessing of the everlasting God be on you and your people!" In the evening he sent for me to come to his room, and immediately began to tell me how good God was to his soul, and how much he was enjoying on his sick bed. He then requested me to repeat some hymns. After I had repeated the hymn,

"When I can read my title clear," &c.,

he requested me to sing one, and I sung the hymn,

"Raise your triumphant songs," &c.

During the singing he seemed in an ecstasy, and raised his hands, indicative of his hearty adoption of the sentiments of the piece. Being asked if it expressed the feelings of his soul, he replied, that it did, though his feelings were not as lively and as strong as he could wish.

Friday and Saturday there appeared to be some abatement of the disease, though he was still growing weaker, and the physician thought there was little favorable in the symptoms. He said little and little was said to him, as it was thought best to leave him in quiet.

November 2. Sabbath morning, he appeared still more comfortable, having taken an opiate the night before. In the course of the forenoon his mind began to wander, and he talked much in a dreaming, dozing manner. This continued through the night, the wandering of thought and the talking increasing. He became very restless, and there were thought to be marks of approaching dissolution. His mind was clear once or twice for a few moments.

Monday morning his conversation was wandering. He soon, however, looked up, and said, "You see, brother, how my thoughts wander on trifles." I remarked to him, "that it was common with persons as weak as he, and I supposed he could not control them." He replied, "No, when I gird up my mind, it produces stricture and fever; but, I can say, 'In the multitude of my thoughts, thy comforts delight my soul.'" I replied, that "a gracious God, who knows our infirmity, in regard to religious thoughts and affections, as well as in regard to duties, requires "according to what a man hath, and not according to what he hath not." He replied, "I have experienced the truth of that more since I have been sick, than ever

before." At noon, he appeared self-possessed and rational. In the evening, as I sat by his bedside, he asked me to pray with him, remarking, that prayer and conversation guided and sustained his mind, and kept out idle and unpleasant thoughts. "Prayer is a wonderful sustainer of the thoughts in weakness, as well as a promoter of holy life," adding that he could, however, bear but little of either.

Tuesday, after a troubled night, during which his fever was high and his mind considerably wandering, I found him at sunrise rational, but apparently weaker. About nine o'clock, he sent for me to his room, and after requesting me to pray, and telling me that he supposed his feelings and state to be peculiar, seeming to have the power of thought and feeling and imagination of a well man, he found the use of them attended with unutterable agony; and saying that he might not be so well able at any future time to see persons, as during that forenoon, he desired me to send for Mr. A. and Mr. T. They did not arrive till a later hour than he expected, and in the intervening time another friend had been admitted to see him, and he felt too much exhausted to see more than Mr. T. at that time. Passing by his bedside in the afternoon, he extended his hand and took mine, and said, "I do not feel strong enough to hear a prayer, but you and all my friends must pray for me, that my faith may not fail, and that the days of my suffering may be shortened."

The latter part of the daily memorandums kept during his sickness from which the foregoing extracts are taken, has been by some means mislaid, and for the few remaining particulars relative to the last fortnight, we are indebted to the present recollections of his attendants.

About this time, the disease, which was a lung fever, abated, on that lobe of the lungs which had been its principal seat before, and for a day or two he appeared better;

but soon the other lobe was attacked, and the fever had a second course, which continued to reduce his strength, and he could converse less, though his pain was not so severe as it had been. When the disease again abated, it assumed a chronic character, and the whole system was too much exhausted to admit of restoration.

During this period, the state of his mind remained much as it had been in the earlier stages of his sickness. He said little, and could hear little conversation or reading, or even a prayer, unless very short. At one time he was encouraged for a few days by his physician with the hope of recovery. He seemed to have no strong expectation of such an event, though he probably thought it possible, till within a few days of his decease. During the last ten days of his sickness, his wife, who had obtained some relief from the violence of her disease, though still almost wholly confined to her bed, was thrice carried to his room, where their interviews were most tender and affecting. Of the last of these interviews Mrs. Green writes, 'I said to him it was a comfort to me to be with him;' he replied, 'It is so to me; but we must not depend too much on friends;' the concluding part of the sentence I could not understand. He afterward made some remark which led me to think he was not aware of his situation. The next day, Wednesday, the day preceding his departure, soon after entering his chamber, I said, 'You feel that God is the strength of your heart,' 'Yes,' he replied; I added, 'and will be your portion forever.' 'I do,' but lifting his eyes on me, asked, 'do you think I am failing? I have thought for two or three days past, I had been rather gaining.' I replied, 'your physician has not said it is *impossible* you should recover, but we think the state of your disease is such that you cannot long be with us; you are not afraid of the king of terrors;' 'Oh no; it is rather a joy to me to look into the eternal world. I have

examined the foundation of my hope over and over again; and although I have been a most unfaithful servant, I trust Christ will not cast me off; and although I can see ten thousand instances in which I have come short, I cannot but think, upon the whole, that glory and immortality await me.' He then gave some directions respecting his library; and requested that the children might be brought in the afternoon to see him; and spoke of my future bereaved condition. I wept. 'Be calm, dear wife,' he said. He was himself apparently undisturbed by those near views of death he was now led to take.

"In the afternoon I was again with him; a high fever was upon him, and he was suffering greatly. Brother H. came in, he took him affectionately by the hand; his wife came in with the children; he was unable to speak to them, but I lifted a little hand of each to his lips. He then drew down the head of their aunt and kissed her—it seemed in grateful recollection of her kindness to his children. He soon requested the children to be withdrawn, and looked on them a most affectionate farewell. He suffered so much, I did not attempt conversation; only repeated this passage of Scripture—'For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering.' He said nothing, but his countenance showed that he received the comfort it was designed to impart.

"I was soon after taken to my room, and saw him no more."

Early on the day of his death, it was evident that the powers of nature were nearly exhausted, and that death was rapidly approaching. His respiration, which had for some days been laborious, now became short and distressing. He had all along since Tuesday the fourth, had his

reason perfectly, and it did not fail him, till life was extinct. An hour or two before his spirit took its flight, and when he knew that the hand of death was upon him, and he was struggling for breath, he said—"I am too strong to die." As the struggle became more severe, he was asked if he could say with Paul, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord?" he replied, as his breath grew shorter, Oh! yes, yes, yes! When asked again, if he could say, now that his flesh and heart were failing, "God is the strength of my heart, and my portion forever?"—the motion of his head expressed his assent as before, without articulation. He soon said, "Lord Jesus! how long in coming!" The delay of his Saviour was but for a minute. The struggles of nature were ceasing. And just as his lips were closing in death, he said scarcely audibly, "Blessed Jesus, come quickly!" That moment his Lord called for him; and turning a look of inexpressible joy and triumph on the friends at his bedside, the spirit took its flight heavenward!

"And I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord, from henceforth; yea saith the Spirit, that they may rest from their labors, and their works do follow them."—*Rev. xiv.* 13.

The church of which he had been pastor, met immediately after his decease was announced, and passed resolutions, expressive of their mingled emotions of sorrow and gratitude, of sympathy and love.

The funeral service was attended at the house of worship, where he had so often led the devotions, and melted the hearts of the congregation; when a very appropriate sermon was delivered by the Rev. Mr. Adams, his succes-

sor in the pastoral charge, from Acts xi. 24. "For he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord."

Shall we behold that face no more, which while on earth beamed with benignity and kindness on every thing that bore the impress of the divine image? But it shall reflect the glory of Jesus without spot or intermission, in that world where every tear is wiped from the eye, and where care is banished from the heart. It shall be seen again by all who knew and loved him here for his resemblance to the adorable Saviour; and then, its radiations shall be mingled with no sadness; its loveliness obscured by no darkness—every feature shall glow with ceaseless animation and delight.

How cheering the anticipation of meeting so precious a friend, so devoted a servant of Christ, from whose lips thousands have heard the accents of mercy, and hundreds have believed them and lived, on the right hand of the throne of God; and there uniting with him in pouring forth the everlasting song of praise, unchecked by the consciousness of a remaining heart of unbelief within, or the clouds that overhang a world lying in wickedness!

That this may be the happiness of each reader, and of the compiler of this volume, may God grant, in infinite mercy, for his own name's sake!

APR - 5 528